



# Armenian Missionary Association of America

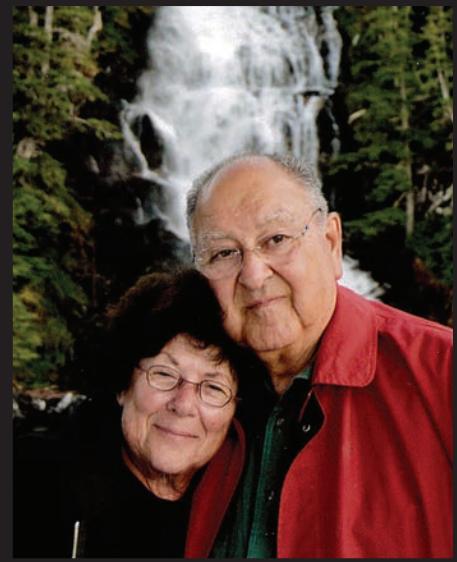
NEWS



**AMAA**

## CENTENNIAL BANQUET

*Honoring Edward and Pamela Avedisian  
Doreen and Charles (posthumously) Bilezikian*



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Oct-Nov-Dec  
2017

AND HARD  
THE AMAA

WHO IS THE FOUNDER  
THAT THE AMAA HAS SPREAD  
IN THE PAST CENTURY  
TO GOD BE THE GLORY



## AMAA NEWS

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# Inventing the Future

"So many dawns that have not yet emerged."  
Unknown



By **Zaven Khanjian**, Executive Director/CEO, AMAA

I did not invent the above headline. But I borrowed it from American Computer Scientist Alan Kay, whom I quoted in my last AMAA News editorial, "The best way to predict the future is to invent it."

I remain humbled by the amazing response the AMAA continues to witness in its century old mission to disseminate the Gospel, keep the fire of education ablaze, engage our youth and 'train a child in the way he should go,' and to face the challenges of human tragedies and natural disasters head-on.

Despite the abundance of evil around, despite the never-ending lure of greed, despite all those who glorify violence, there is so much good in the world. The seeds of love and compassion that God has sown in the hearts of many manifest His goodness and reflect His love.



I cannot help but share some of that goodness gracefully received at the AMAA.

- "I have noticed great improvement at the AMAA. Activities in support of Syrian refugee crisis, assistance to fallen heroes in Artsakh, summer camps for children as well as the AMAA News magazine. And, I particularly enjoyed your talk in Minnesota on April 24, 2017."
- "I consider education very important in the development of the mind and intellect. Unfortunately, some do not get the opportunity and sadly are left behind. I would like to help children attain their ambitions and aspirations. Enclosed is my donation for the education of young girls in Armenia. This may become a way to start 'inventing the future' as you so aptly expressed in your editorial."
- "I am grateful to the AMAA because they helped me with my schooling soon after the Second World War. Enclosed please find my gift to be used for a needy student."
- "Giving is not arduous. I have received a lot."

The generous donations accompanying the above sentiments and all the others gracefully received at the AMAA are investments in the 'invention of the future' of 'so many dawns that have yet to emerge.' With the showering of goodness that we have seen since we launched our \$20M Centennial Capital Campaign, and at the threshold of 2018, the Campaign total to date has grown to \$8M. The challenge is still ahead for us to reach our much-needed goal.

A heartwarming Christmas season is upon us. As we celebrate the joyous birth of our Savior, enjoy His Grace of salvation and His promise of peace, we also remember the violence, poverty and suffering surrounding us. New dawns will emerge in the fields of Syria, mountains of Artsakh, the plains of Armenia and in communities around us. New dawns that need to see the light of hope, a grip to hold and a shoulder to shore.

The AMAA is ready to rip the shroud of a new dawn.

So many dawns that have not yet emerged.

There is one waiting for you.

On behalf of our Board of Directors and all of us at the Armenian Missionary Association of America, thank you for your generous and continued support of our Mission.

Merry Christmas and our best wishes for a very Happy New Year! □

# Faithful to Our Legacy

By Rev. Dr. Avedis Boynerian\*



“Because of the Lord’s great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness.” **Lamentations 3:22-23**

I want to express my thanks and appreciation to the AMAA sponsors, who sponsored and supported my education at the Arm. Evang. Peter and Elizabeth Middle School, Arm. Evang. Central High School, Haigazian University (then College), Near East School of Theology and the Princeton Theological Seminary. I would also like to mention that, when I was 10 and 11 years old, I attended two AMAA sponsored and supported children’s camps in KCHAG (Lebanon), without paying the registration fee, because we could not afford to.

I share this first, because I appreciate every AMAA sponsor for planting and watering the seeds, and praise God for growing them (1 Cor. 3:6). Our faith teaches us that **with** God, nothing goes in vain, for God, in due time, grows what we plant and water by faith. Second, because I wish to encourage every present and future AMAA sponsor to continue to plant and water the seeds trusting that God will do His part – He will **certainly** make the seeds grow. The Bible attests, “(God) who calls (us) is faithful, and he will do it.” (1 Thess. 5:24)

The AMAA, since its inception, remained faithful to its calling, mission and legacy. It continually witnessed to God’s faithfulness by providing faithful and trustworthy men and women who reached out to the underprivileged, poor and needy Armenians. The needs of those Armenians, who had survived the horrors of the Armenian Genocide of 1915, and those uprooted from their ancestral homeland, were beyond anyone’s wildest imaginations. At the time when the AMAA was founded, there were more than 100,000 widows and orphans throughout the Middle East. The AMAA answered the call to meet their physical, educational and spiritual needs, and still do so in 24 countries around the world.

One thing is sure and praiseworthy: Founding of the AMAA was God-ordained! The AMAA was the much-needed missionary association, vision and response to the needs of the hour, and continues to be so! We may ask: Why did the founders undertake such an enormous challenge, feel called and responsible to reach out to their fellow Armenians? I believe the reason is they were moved and motivated by the love of God in their hearts, were faithful to their upbringing, teachings and legacy that was entrusted to them.

This reminds me of my favorite hymn “Great Is Thy Faithfulness.” The writer Thomas Obediah Chisholm was born in a log cabin in Franklin, Kentucky in 1866. He received his education in a little country schoolhouse and at age 16 began teaching there. He became a Christian at age 27 and, with no college or seminary training, was ordained, as a minister, at age 36. After serving as a minister for a year, the church, because of his ill health, terminated his ministry. So, he moved to Vineland, New Jersey, where he opened an insurance office.

He never made much money, but said, “God has given me many wonderful displays of His providing care, which have filled me with astonishing gratefulness.” He believed in God’s faithfulness – believed that, however dire and desperate his situation and circumstances were, he was **never** cut off of God’s faithfulness. He believed that God is true to His character, **all the time!**

Bill Bright, President of “Campus Crusade for Christ,” compares the attributes of God to a car engine. He says, “Pistons, fan belts, water pumps and thousands of moving parts all spin around within a small space, making power for us to drive our car. The parts all work together harmoniously, as components of the whole engine.” He ends, “We can compare God’s faithfulness to the oil in the engine that keeps the internal parts running smoothly.”

In Lam. 3:21-23 the prophet Jeremiah pens words of God’s faithfulness. But first, a word or two about the Book of Lamentations, a collection of sad songs, a mournful postscript to the Book of Jeremiah and a biblical loudspeaker that proclaims God’s faithfulness.

The word “Lamentations” provides an insight to the book. The name itself is suggestive of someone expressing his deep grief, sorrow and pain. It’s the prophet Jeremiah who is grief stricken and expressing his emotional agony, lamenting over Jerusalem being destroyed by the Babylonians and over the sins of his people being carried into captivity. He wonders how all this happened? How was Jerusalem destroyed and his people exiled? How he, who is known as the “weeping prophet,” is abandoned and forsaken by God, who had called him to ministry, at the first place?

Jeremiah empties his heart and lets it all out - feels God is against Him, feels tormented mentally, spiritually, emotionally and physically, feels his prayers are unanswered, is ready to give up and his hope is gone. One thing is sure though: he wonders if God is **really faithful** or if God **even cares** for him and his people, who are uprooted and displaced!

However terrible and horrible his situation and circumstances are, he is able to find **some** light, **some** hope in the middle of his misery. He speaks about God’s faithfulness and discovers that God’s faithfulness is **never** partial or subject to circumstances. **Never!**

The Babylonians, who ruined Jerusalem and exiled his people into captivity, were strong and merciless. So were the Ottoman Turks. They were forceful and ruthless, but God was **far more** forceful and **far more** powerful. Our ancestors were not destroyed **because** of God’s faithfulness and compassion for us! In the middle of our tragic story of the Armenian Genocide and aftermath, our ancestors saw God’s hand upholding them, His love and compassion surrounding them.

(Cont'd on p. 6)



# Armenian Evangelical Church of Ashrafieh

**T**he Armenian Evangelical Church of Ashrafieh is one of the five Churches in Lebanon that are within the Union of the Armenian Evangelical Churches in the Near East. The other four churches in Lebanon within the Union are the First Armenian Evangelical Church of Beirut, the Armenian Evangelical Emmanuel Church of Nor Amanos and the Armenian Evangelical Church of Nor Marash in Bourdj Hammoud region and the Armenian Evangelical Church of Anjar in the Bekaa region.

The Armenian Evangelical Church in Beirut began in the Armenian camps in 1922, soon after the Armenians fled the Armenian Genocide and started settling as refugees in different regions of Lebanon. These camps were each called by the original names of the towns in the Homeland such as Camp Hajen, Camp Aintab, Camp Adana, Camp Amanos, and Camp Marash.

The Armenian Evangelicals were part of 13 different camps and nearby streets. In 1926 the Armenian Evangelical work was divided, and thus the Armenian Evangelical Church of Ashrafieh



The Armenian Evangelical Church of Ashrafieh.



Rev. Soghomon Kilaghbian, current Pastor of the Armenian Evangelical Church of Ashrafieh.

was formed. Rev. Yenovk Hadidian became the founding Pastor of the Church and continued to serve the newly formed church until 1962. According to statistics from 1926, the Church had 1,500 members (680 males and 820 females).

Worship services were held in very poor conditions, but the Church developed during the following years and became a strong Church. For the first six years, the Church was called the Camp Armenian Evangelical Church and after the spring of 1932, it became known as the Armenian Evangelical Church of Ashrafieh.

The Church building was erected in 1932 by a generous donation from Rev. Henry Riggs in memory of his wife and daughter, who passed away while serving among the Armenians of Kharpoott, Turkey.

In 1936, property was purchased adjacent to the Church and the parsonage was built on it. The Church bell was donated through representatives of the Swiss Friends of Armenia, Karl Mayer and Yakob Kunzler.

The Church has a large educational ministry in the Union of the Armenian Evangelical Churches in the Near East. The first Armenian school started in Camp Adana in 1922. From 1922-1926, Rev. Hadidian established 10 Armenian Evangelical schools. Besides these schools the Church had a Sunday School, which in 1928 had 700 children.

## Around The Globe

The Church also had a Christian Endeavor Youth Association with 134 members (45 boys and 89 girls) in 1926 and a Junior Youth group, which had 65 members. Both organizations put their emphasis on the formation of the Christian character of the teenagers, preparing them both mentally and spiritually to become faithful followers of Jesus Christ and members of the Church. Seven women, who were elected by the Church's communicant members, started the Women's Auxiliary in 1938 which continues today with weekly meetings and various other activities.

In 1942, the Church stopped receiving financial aid from the Union of the Armenian Evangelical Churches in the Near East and other sources, and became self-sufficient.

There have been several spiritual awakenings in the Church on different occasions, which have brought spiritual renewal and new enthusiasm to the life of the Church and increased its membership. The ministers who served the Armenian Evangelical Church, Ashrafieh were: Rev. Yenovk Hadidian (1926-1962), Rev. Vahram Salibian (1962-1966), Rev. Hagop Sagherian (1967-1986), Rev. Krikor Youmshajekian (1986-1989), Rev. Nishan Bakalian (1992-1995) and Rev. Soghomon Kilaghbian (1996 to present).

Today, the Church has an active Sunday School, Youth programs (Badanyats and Chanits), weekly Bible Studies, Women's activities and retreats. The Church is a member of the Union of the Armenian Evangelical Churches in the Near East and participates



*Sunday School children of the Armenian Evangelical Church of Ashrafieh.*

in the different activities of the Union by providing both financial and moral support. It also supports various humanitarian projects through the Union or on its own and participates in different projects of the Armenian Missionary Association of America. The Church also has its own School - the Armenian Evangelical Central High School. □



*Armenian Evangelical Central High School of Ashrafieh.*



*Second grade students at the Armenian Evangelical Central High School of Ashrafieh.*

**(Cont'd from p. 4... *Faithful to Our Legacy* by Rev. Dr. Boynerian)**

Our ancestors must have felt like Jeremiah. But they did **not** stay there. They had **every** reason to grieve and sing the blues, lament and get into despair and desperation. But they did **not!** They **forced** themselves to **trust** in God's faithfulness and come to terms with God's faithfulness.

During the 1988 earthquake in Armenia, a father rushed to his son's school and found the building flat. Standing there in tears, he remembered a promise he had made to his son, "No matter what, I will always be there for you!" It looked absolutely hopeless, but he went to the back right corner and started digging in the pile of rubble. He dug for hours. Finally, as he pulled back a stone, he heard his son's voice. He screamed his son's name, "Armand!" And a voice answered him, "Dad? Dad, it's me!" Then the boy spoke these priceless words, "I told the other kids not to worry. I told them that, if you were alive, you would save me, and when you saved me, they would be saved." 14 children were saved that day because **one** father was faithful. How much **more** faithful is our heavenly Father?

In whatever dire situations and circumstances we are trapped in or crushed by the hardships and struggles of life and ministry, and however much we are in need of our resources to support the AMAA and mission projects, we are **never** cut off of God's faithfulness. **Never!** Therefore, whatever challenges we face, we do not need to lose hope for God **is always - every time, faithful!** We just need to do our part - plant and water the seeds, and trust that God, in due time, grows them because **He is always faithful!**

\* Rev. Dr. Avedis Boynerian is the Pastor of the Armenian Memorial Church of Watertown, MA. The message was delivered at the AMAA's 98<sup>th</sup> Annual Meeting Worship Service held on Sunday, October 22, 2017 at the Armenian Presbyterian Church of Paramus, NJ.

## Meet Our Veteran Pastors

### Rev. Dr. Habib Alajaji



**T**he Rev. Habib Alajaji was born in Aleppo, Syria in 1937 into a loving Christian home, the oldest of five children born to Basil and Nartouhi (Khosrofian) Alajaji. He attended Aleppo College and grew up with the dream of taking over and expanding his father's carpentry business. At the age of 11, with his mother's influence, he accepted Christ as his personal Savior.

He moved to Beirut, Lebanon at the age of 19 to finish high school and attended a service where a missionary speaker gave a call to ministry. Though he felt God speaking to him, he said no. That night, he was rushed to the hospital in severe pain. When he returned to Aleppo, he had appendix surgery, but found that the cause was actually his colon. After five days, he awoke from a coma and informed his father that he was going to Bible school. Thirty-eight days later, he was moved on a stretcher, by plane, back to Beirut where he had his second unsuccessful surgery, leaving him functional but still not healed. After starting at Ebenezer Bible School, he needed a third surgery for his wound, scheduled during Easter vacation.

After surgery, his situation went from bad to worse and he became angry with God, questioning why he was not healed after committing his life to God. He stopped reading his Bible, quit praying and yet he heard a voice whispering to him, "Joseph forgave his brothers, but you can't forgive God?" He responded to God, knowing that regardless of the outcome, he would serve Him even if it meant dying. That same afternoon, his father and his father's friend, Samuel Pashgian (who later became Habib's father-in-law), prayed over his open wound. They put a copy of a Christian magazine on him, prayed in faith and he was miraculously healed. An eight-month ordeal finally came to a miraculous end.

Habib finished Bible school in 1960, and served in the Evangelistic Center with Rev. Samuel Doctorian until 1970. During this time, he met and married Ruth Pashgian. In

September 1970, he was ordained by the Church of the Nazarene in Beirut where he served as Pastor and later District Superintendent of the Lebanon, Syria and Jordan District. His knowledge of Armenian, English, Arabic and Turkish made him a strategic leader in the church's Middle East efforts. In 1974, he received his Bachelor of Theology degree from the Near East School of Theology.

In 1979, the Church of the Nazarene's World Mission department convinced Habib to leave the area until the civil war died down. They had planned to stay in the United States for six months, but Habib and Ruth and their four children moved permanently to Glendale, California where they established the first Armenian Church of the Nazarene in the United States. Habib continued his education, receiving a M.A. in Religion and a Ph.D. of Philosophy from the California Graduate School of Theology. He served in Glendale for 25 years, preaching regularly on an Armenian television channel that was televised nationwide. He also traveled to teach in Armenia and Cyprus at the European Nazarene Bible College.

After the earthquake in Armenia in 1988, the Lord opened the door for Habib to visit and the Lord helped him start churches in Yerevan and Gyumri, beginning the Nazarene ministry in Armenia. The Glendale Armenian Church of the Nazarene was also instrumental in starting churches in Whittier, Pasadena, and North Hollywood, California.

In 2005, he retired from full-time ministry, but continued to serve the Lord, preaching and teaching in Australia, Armenia and the United States. He recently celebrated his 80th birthday and continues to serve as Pastor Emeritus in Glendale, leading a weekly Bible study. His life verse is Psalm 16:8, "I have set the Lord always before me. Because he is at my right hand, I will not be shaken." □

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*Excerpts taken from Dr. Dean Nelson's "Divinely Displaced" published in Holiness Today.*



## AMAA Centennial Banquet

By Florence Avakian

**T**he Armenian Missionary Association of America (AMAA) was created a hundred years ago to help and protect survivors of the Armenian Genocide who were desperately clinging to life. From those soul-searing and heartbreakening beginnings, the AMAA within a century has mushroomed into a prominent worldwide organization focusing on education, churches, humanitarian relief and camps in 24 countries, a stupendous accomplishment.

On Saturday evening, October 21, close to 400 enthusiastic supporters came together to celebrate this unique feat at a Centennial Banquet at the Marriott Teaneck Glenpointe in NJ, entitled "Faithful to our Legacy," and to honor long time AMAA philanthropists Edward and Pamela Avedisian, and Doreen and Charles (posthumously) Bilezikian.

Guests of honor present included Armenia's Ambassador to the U.S. Grigor Hovhannisyan, Armenia's Ambassador to the U.N. Zohrab and Mrs. Irina Mnatsakanian, Prelacy Vicar General Bishop Anoushavan Tanielian representing the Armenian Prelate Archbishop Oshagan Choloyan, and the Very Rev. Fr. Vasken Karayan representing the Armenian Diocesan Primate Archbishop Khajag Barsamian. By e-mail, Armenian Catholic Bishop Michael Mouradian sent a congratulatory message.

Also attending were AMAA President Dr. Nazareth Darakjian and Dr. Ani Darakjian, Joyce Philibosian Stein and Joe Stein of the Stephen Philibosian Foundation, the Telfeyan Evangelical Foundation with several family members, Dr. Carnegie Calian, Badvelis (ministers) from all over the world including Canada, Europe, Armenia, the Middle East, and Australia, and representatives from the AGBU, AAHPO, Hamazkayin, Tekeyan Cultural Association, and the ARS.

Following an elegant reception, and the singing of the U.S. National Anthem by four young students from the Merdinian Armenian Evangelical School of Los Angeles and the Armenian Anthem by students from the Khoren and Shooshanig Avedisian School, Armenian Evangelical World Council President Rev. Berdj Djambazian shared an inspirational invocation. Dedicated Banquet Co-Chairs Drs. Celeste Telfeyan Helvacian and Dr. Nurhan Helvacian warmly welcomed the spirited crowd, briefly extolling the spectacular achievements of the 100-year-old Association.

### SEEDS PLANTED IN FERTILE GROUND

Master of Ceremonies Dr. Raffy Hovanessian, a beloved long-time activist and benefactor in the Armenian community, presented an eloquent tribute to the history of the AMAA.





*Ambassador to the U.N. Zohrab Mnatsakanian, Ronald Altoon, and RA Ambassador to the U.S. Grigor Hovhannisyan.*

Quoting the Bible, he recalled that “if seeds are planted in fertile ground, it gives forth lots of fruit, ten-fold,” then added, “thirty-fold, a hundred-fold.”

“The AMAA for a hundred years has been planting those seeds here and all over the world. I am proud to say that I am the result of these selfless efforts,” he stated, expressing his gratitude for the AMAA’s superior educational benefits that he and his wife, noted art curator Vicki Shoghag Hovanessian, received during their youth.

In a sad tribute, he remembered the passing that week of one of the most stalwart AMAA members Khoren Nalbandian, and expressed sincere condolences to his wife Seta Nalbandian, an AMAA Board member.

He pointed out the unique AMAA accomplishments from the days of the Genocide, to the time of the 1988 earthquake, the independence of Armenia and United Nations membership, the victorious liberation of Artsakh, and the massive Syrian relief efforts in Aleppo and Damascus.

Dr. Hovanessian thoughtfully recounted that the AMAA is “strongly nationalistic but emphasizes education and social services, has a heart but with the Christian spirit in it.” Then paraphrasing the immortal Movses Khorenatzi, he said, “Born by mortals, may the AMAA be eternal.”

## STANDING ON SHOULDERS OF GIANTS

AMAA President Dr. Nazareth Darakjian recounted a brief history of the AMAA, and the “immense sacrifice” of giants Stephen Philibosian, Rev. Dr. Giragos Chopourian and Rev. Dr. Movses Janbazian and the “precious legacy” that needs to be passed on to future generations.

“The common theme of the organization is children, from the orphan and child care sponsorships to the Milk Fund, to the summer camps, to the after-school day centers, to the Avedisian School in Armenia and all the Armenian Evangelical schools in the Near East and the U.S.” The work also extends to the youth, young adults, the students of Haigazian University, college

scholarships, and the rebuilding of the churches in Armenia, Artsakh, Syria and the entire Armenian Diaspora, he said.

To accomplish these goals, the AMAA has committed itself to a Centennial Fundraising Campaign to raise 20 million dollars. He stated proudly that the Campaign, which started a year ago, has already reached 35 percent of its goal. With this Banquet initiating the momentum which will go around the world, the AMAA hopes to “reach the finish line in California exactly 12 months from now,” he declared with emphasis, after which an AMAA video was presented focusing on the children, schools, and the summer camps in Armenia, Lebanon, Syria and the U.S.

Delighting the audience were mezzo soprano Hasmik Meikhanedjian and pianist and composer Hayk Arsenyan, two New York-based musicians who have performed in many venues. Ms. Meikhanedjian with heartfelt emotion sang a number of well-known Armenian songs, accompanied by Mr. Arsenyan who also played solos, including a passionate rendition of Khatchaturyan’s “Sabre Dance.”

## BANQUET HIGHLIGHTS

Well known California educator and former AMAA President Dr. Joseph Zeronian, and former AMAA Board Vice President Peter Kougasian, Esq., Assistant District Attorney under NY District Attorney Robert Morgenthau, shared the honor of introducing the honorees, Edward and Pamela Avedisian.

Dr. Zeronian referred to his mother, who grew up in a German orphanage in Kharpert, as his inspiration. He focused on the crucial importance of education which “followed the tradition of the Bible and those dedicated missionaries.” He pointed out the tremendous accomplishments of the Avedisians who for the past 20 years have “enhanced the education in Armenia, with the building of the best school in the Malatya-Sepastya district, Yerevan’s poorest community, as well as several other projects. “They have followed the principle that



*Dr. Raffy Hovanessian.*



*Peter Kougasian, Esq.*



*Dr. Joseph Zeronian.*



Pianist Hayk Arsenyan and Vocalist Hasmik Meikhanedjian.

it is more blessed to give than to receive," he stated.

To the surprise of many, an inspiring example of courage was displayed by Mr. Kougasian who came to the podium, but due to a neurological problem, was unable to speak. In a digital text where his speech was recorded, he recalled that on a special family trip to the Mekhitarist Monastery on Venice's San Lazzaro Island, a non-Armenian tour guide told his son, "You should study a subject until you love it, because only then will it become a model of God's love. That is the foundation upon which the Avedisian School is built," Mr. Kougasian emphasized. "And when the Avedisians did this, Armenia already had free public school education, and the highest literacy rate of any country in the world."

The Avedisians created the School for excellence, Mr. Kougasian continued. "This School represents a different mission, a belief that is peculiarly Armenian. It is the belief that true excellence in education can lead the sensitive soul on a path to God."

Edward and Pamela Avedisian, in expressing appreciation, stated that the AMAA is the "major factor in projecting Armenian into the 21st century, but there still is a tremendous need to expand into many areas."



Zaven Khanjian, honorees Edward and Pamela Avedisian, and Dr. Nazareth Darakjian.

Mr. Avedisian then introduced honorees Charles (posthumously) and Doreen Bilezikian who renovated the Avedisian School and playground in Shushi. With great feeling, Doreen Bilezikian described the "deplorable conditions" in the Women's Hospital in Yerevan, another renovation project undertaken by the Bilezikians.

In recognition of the great philanthropy by both the Avedisians and the Bilezikians, special handmade gifts were presented to them. AMAA President Dr. Nazareth Darakjian presented the Avedisians with a magnificent Michael Aram -designed gift of Noah's Ark, and AMAA Executive Director/CEO Zaven Khanjian gave Doreen Bilezikian a lovely painting of the Bilezikian couple. The honorees and the AMAA President and Executive Director/CEO together participated in the cutting of the ceremonial AMAA anniversary cake which was distributed to all.

Devoted AMAA Executive Director/CEO Zaven Khanjian, who delivered the closing remarks, expressed deep appreciation to all involved in this memorable celebration. Mr. Khanjian, who has served as Chairman of the West Coast's Armenia Fund, Americans for Artsakh, and the Merdinian Evangelical School Board, also founded and directed the Syrian Armenian Relief Fund (SARF).

He reiterated four promises. To God, the promise is to "stay the course and carry out our mission with renewed vigor and energy all around the globe to our kin and beyond." To the AMAA members, a "commitment to integrity, accountability, transparency and full financial disclosure." To the next generation, "good stewardship, and the availability of resources for the challenging needs of the future." And "for our people, to impact the spiritual and physical well-being of our people in Syria, Artsakh, Armenia, the Near East, Europe and the Americas."

The AMAA, "Faithful to Our Legacy and Embracing the Future," strides forward into its second century. "Embracing the Future, let us stride together," Khanjian declared to a standing ovation.

The evening that will long be remembered came to a conclusion with the Hayr Mer (The Lord's Prayer) sung



Zaven Khanjian, Doreen Bilezikian and Dr. Nazareth Darakjian.



**L to R:** Zaven Khanjian, Dr. Nazareth Darakjian, Doreen Bilezikian, Pamela and Edward Avedisian and Drs. Celeste Telfeyan Helvacian and Nurhan Helvacian join together to cut the AMAA's Anniversary cake.

by all, and the Benediction recited by Rev. Dr. Vahan H. Tootikian, Armenian Evangelical World Council (AEWC) Executive Director.

AEWC President Rev. Berdj Djambazian eloquently voiced the emotions of many when he said, "I saw one thing

that has never died, or vanished in the last 100 years, that of compassion, the ability to enter the skin of hurting, suffering people, feel the pain and come up with a remedy. The AMAA started, and continues to this day, implementing this compassion through God." □

## AMAA Holds 98th Annual Meeting in New Jersey and Elects New Board Members for the Class of 2020

**T**he Annual Meeting and related activities of the Armenian Missionary Association of America (AMAA) took place in New Jersey, October 19-22, 2017.

On Thursday, October 20 two lectures were presented on the occasion of the 500th Anniversary of the Protestant Reformation. The event, which took place at the Armenian Presbyterian Church in Paramus, NJ, was attended by over 50 pastors, AMAA members, Board members, and staff from the United States and abroad.

Rev. Dr. Carnegie Calian, past President of the Pittsburgh Theological Seminary, lectured on "The Impact of the Reformation on Christianity and the World." He examined the impact of Martin Luther's movement and presented the socio-political, psychological and theological factors that played out in the early years of the Reformation. Luther's main theme was "repent," which meant to change and move out of one's comfort zone.



*Rev. Dr. Carnegie Calian lectures on "The Impact of the Reformation on Christianity and the World."*

Rev. Dr. Vahan Tootikian, Executive Director of the Armenian Evangelical World Council and a prolific author of 40 books, spoke on the “Dawn of the Armenian Evangelical Church and its Impact on the Armenian Nation.” He began his presentation by discussing the various 19th century factors that ushered in the Armenian Evangelical movement in the first half of the century – the intellectual enlightenment among Armenians, various educational institutions and the support of missionaries. This was followed by the key elements of the movement: Personal relationship with God, the priesthood of all believers, the importance of lay men and women, the liberty of individuals and the ultimate authority of the Bible. The last part of his lecture focused on the contribution of the Armenian Evangelical movement in the fields of education, evangelism, and leadership.

The Executive Board of the Armenian Evangelical World Council (AEWC) held its meeting on Thursday evening and Friday morning and on Friday evening, the AMAA held its regular Board of Directors meeting. All meetings were held at the AMAA Headquarters in Paramus.

The 98th Annual Meeting of the Association was held on Saturday morning at the Teaneck Marriot at Glenpointe in Teaneck, NJ. AMAA President Dr. Nazareth Darakjian presided over the Meeting, which was attended by 100 members and guests. Delegates of Armenian Evangelical Churches, Unions, Armenian Evangelical World Council, AMAA Committees and affiliated organizations shared their reports, their joys and concerns and praised God for another successful year. Before the conclusion of the Meeting, Dr. Darakjian announced the results of the election for the AMAA Board Class of 2020: Edward Avedisian (MA), Nazareth Darakjian, M.D. (CA), Thomas Momjian, Esq. (PA), Jack Muncherian (CA), Vahe Nalbandian, Ph.D. (CA), Alan Philibosian, Esq. (NJ), Gary Phillips, Esq. (CA), Ann Karagozian Sarafian, Ph.D. (CA) and Eileen Chopourian Stephany, Ed.D. (PA).

The highlight of the weekend was the sold-out Centennial Celebratory Banquet on Saturday evening at the Teaneck Marriot at Glenpointe, honoring two distinguished couples: Edward and Pamela Avedisian and Doreen and Charles (posthumously) Bilezikian.

The weekend culminated with a Worship Service held in the sanctuary of the Armenian Presbyterian Church of Paramus, NJ. A special moment of remembrance to honor the memory of those



*Rev. Dr. Vahan Tootikian lectures on the "Dawn of the Armenian Evangelical Church and its Impact on the Armenian Nation."*



*AMAA Board of Directors meets at AMAA Headquarters.*

members and friends of the Association, who made the transition from this life to Life Eternal during the past year, was led by Rev. Ara Guekguezian. The Armenian message, with the theme of "The Harvest is Plenty, But the Workers are Few," was offered by Rev. Joseph Garabedian, Pastor of the First Armenian Church of Belmont, MA. Rev. Dr. Avedis Boynerian, Pastor of the Armenian Memorial Church of Watertown, MA, offered the English sermon with the theme "Faithful to Our Legacy."

Rev. Dr. Vahan Tootikian, Executive Director of the AEWC, brought the service to its culmination with the installation of the newly-elected AMAA Board members. □



*98th Annual Meeting of the AMAA.*



*Installation of AMAA Board members.*



# Armenian Evangelical World Council Holds Meeting in Paramus, New Jersey

By Rev. Dr. Vahan H. Tootikian, AEWC Executive Director

The Executive Committee of the Armenian Evangelical World Council (AEWC) held its Annual Meeting at the Headquarters of the Armenian Missionary Association of America in Paramus, New Jersey on October 19-20, 2017.

Written and oral reports were given by the Council's President, Executive Director and the Treasurer, following which the representatives of the five church Unions and the Armenian Missionary Association of America reported on their respective organizations.

Following the discussions of some old and new business matters, the Executive Committee made the following resolutions:

1. To organize All-Armenian Evangelical Conference for young adults in Armenia from August 2-14, 2018, on the Centennial Anniversary of the Armenian Missionary Association of America.
2. Elected an ad hoc committee to review the bylaws of the AEWC and report to the Biennial Meeting of the Council in October 2018.
3. To participate in a dinner reception in honor of His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, on November 2, 2017, sponsored by the Western Diocese of the Armenian Church in collaboration with the Armenian Missionary Association of America.
4. On the Centennial Anniversary celebrations of the Republic of Armenia and the Armenian Missionary Association of America in 2018, the Executive Committee issued the following two statements:

## Resolution On the 100<sup>th</sup> Anniversary of the Republic of Armenia

On May 28, 1918 the Armenian people regained statehood with the creation of the first independent state since 1375. For the first time in almost six centuries the Armenian people, with the founding of the Republic of Armenia, were able to begin the process of controlling their individual and collective destinies. As a landlocked small remnant of historical Armenia, this newly-founded republic became the base on which modern Armenia continues its existence.

May 28, 2018 is the Centennial Anniversary of Armenia. On this historic occasion, the Armenian Evangelical World Council (AEWC) welcomes the 100th anniversary of Armenia's independence and announces:

1. Its unwavering commitment to strengthen Armenia's independent statehood;
2. To render its moral, spiritual and financial support to the Republic of Armenia;
3. To continue its support to the efforts of international recognition of the Republic of Artsakh;
4. To mark the Centennial Anniversary of Armenia in public celebrations, as well as during the morning worship service on Sunday May 27, 2018;
5. To send an AEWC delegation to Yerevan toward the end of May 2018 to participate in the Centennial celebrations of the Republic of Armenia.



**Standing L to R:** Rev. Mgrdich Melkonian, Rev. Joel Mikaelian, Rev. Megrditch Karagoezian, Rev. Gilbert Léonian, Rev. Haroutune Selimian, Rev. Dr. René Léonian. **Seated L to R:** Dr. Nazareth Darakjian, Rev. Berdj Djambazian, Rev. Dr. Vahan H. Tootikian, Zaven Khanjian. Missing from picture: Joyce Stein, Rev. Dr. Ara Chakerian, Dr. Nurhan Helvaciyan.

## Resolution On the Centennial Anniversary of the Armenian Missionary Association of America (AMAA)

In June 2018, the AMAA will mark its 100th birthday. Celebrations are already being held in various communities with a fundraising campaign. Some other Centennial celebrations are being planned in several venues in Armenia and the Diaspora. It was the hand of the Divine Providence that guided a group of Armenian Evangelicals who founded the AMAA during the annual convention of the Armenian Evangelical Union of the Eastern States from June 7-9, 1918, in Worcester, Massachusetts.

For almost a century, the AMAA has extended its spiritual, educational, social, cultural and philanthropic services to the Armenian people. Thousands and thousands of Armenians, generation after generation, have been blessed by its benefactions. Today it represents one of the most vital and dynamic Armenian organizations in the Armenian Diaspora.

On the Centennial Anniversary of the AMAA, the Armenian Evangelical World Council (AEWC) decided to celebrate this milestone with the following purposes in mind:

1. To praise God for the witness and service of the AMAA for the past 100 years;
2. To recommend to the Armenian Evangelical Unions and churches worldwide to celebrate this historic milestone, in consultation with the AMAA Centennial Committee, with the following in mind:
  - a. To organize Centennial Anniversary celebrations on community level with religious and cultural programs;
  - b. Commemorate the Centennial Anniversary on Sunday, June 10, 2018 in the morning worship services;
  - c. Participate in the Centennial fundraising campaign.
3. To pray to Almighty God that the AMAA will continue its spiritual, educational, social, cultural and philanthropic services to the Armenians with greater spiritual vigor and outreach. □



## A Historical Encounter

By Rev. John Khanjian, Ph.D.

**T**he Catholicos of All Armenians, His Holiness Karekin II, received representatives of the Armenian Evangelical Church and the Armenian Missionary Association of America (AMAA) at St. Leon Armenian Cathedral in Burbank, California on November 3, 2017. Representatives from the Armenian Evangelical Community and from the Western Diocese were invited by the AMAA for an interdenominational fellowship dinner where good will and best wishes were exchanged.

Executive Director/CEO of the AMAA, Zaven Khanjian, welcomed and thanked the Catholicos for this auspicious occasion and invited the guests to raise a toast in his honor. After thanking Mr. and Mrs. Albert Boyajian for sponsoring the event, he invited the Catholicos to offer grace. In his prayer the Pontiff blessed not only the food but the Armenian Apostolic and the Armenian Evangelical churches.

After the meal, Mr. Khanjian expressed his appreciation for this Christian brotherly meeting between the two members of the Armenian community which was made possible by the help of the Primate of the Western Diocese, His Eminence Archbishop Hovnan Derderian. In his remarks, Mr. Khanjian pointed out that the roots of the Armenian Evangelical Church are deeply embedded in the Apostolic teachings which brought the Good News of the grace and forgiveness of God to the Armenian nation. The Armenian Evangelical Church, which is based on the Bible, is a healthy branch of the Apostolic Church and aspires to be faithful to its historical Armenian roots. We all stand on the shoulders of the giants of our traditions. He concluded his message with best wishes and prayers for the Armenian Evangelical Church and the AMAA to remain faithful to their mission and continue to stand by the Apostolic Church and together spread God's Word and lead our compatriots



*His Holiness Karekin II greets Tove and Albert Boyajian, sponsors of the Dinner.*

to the sources of our faith. We are all challenged to face the future together for a stronger Homeland.

The Rev. Berdj Djambazian, President of the Armenian Evangelical World Council and Minister of the Armenian Evangelical Union of North America, described his personal experiences with His Holiness which reflected a man of love, honesty, truthfulness, and compassion. He also expressed his hope for working together for Christ and the Fatherland.

Dr. Nazareth Darakjian, President of the AMAA, acknowledged the significance of this meeting on the Centennial of the AMAA, and thanked His Holiness for cordially receiving the AMAA's Officials



Dinner guests greet His Holiness Karekin II.

visits. Dr. Darakjian expressed the aspiration of the AMAA to cooperate in the area of Christian Education and help in building a strong Armenia not only economically but also spiritually. He said, "We need to cooperate in order to continue our existence as Christian Armenians."

Rev. Dr. Paul Haidostian, Chairman of the Central Committee of the Union of Armenian Evangelical Churches in the Near East and President of Haigazian University, thanked His Holiness for this occasion and emphasized that it is the love of Christ and the need of our nation that brings us together. "Haigazian University, which is engaged in preparing our young people to serve our nation in the Homeland and the Diaspora, is in need of your prayerful support" and concluded with the need to cooperate for the welfare of our youth.

His Eminence, the Primate of the Western Diocese, Archbishop Hovnan Derderian who played a major role in this event, welcomed His Holiness and the audience and invited him to the podium. The Catholicos, who spoke extemporaneously, was very frank with the audience. He acknowledged that in the past there have been some reservations but "the fact that I am here today with my Evangelical brothers is proof of the absence of obstacles for the preaching of the Gospel in Armenia. Spreading the light of the Gospel does not mean forming a separate denomination but strengthening one another." He welcomed this opportunity to be together and to build a relationship based on a sincere Christian foundation, to break the



Zaven Khanjian presents His Eminence, the Primate of the Western Diocese, Archbishop Hovnan Derderian with a plaque memorializing the occasion.



Dr. Nazareth Darakjian greets His Holiness Karekin II.

ice between the two churches and to have one vision. "Together, we should work for the welfare of our country," the Pontiff added, "pray for us to live and work in love and to build Armenia, Artsakh, and the Diaspora in order to face our future challenges together."

The evening concluded in a warm atmosphere of Christian brotherhood with the promise of continuing dialogue.

In addition to our gracious hosts, Albert and Tove Boyajian, AMAA extends thanks to the evening's Organizing Committee: Elizabeth Agbabian, Dr. Ani Darakjian, Sona Khanjian, Arsine Phillips, and Helga Sarkis. □



## Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան Գործադիր Տնօրին Զաւէն Խանձեանի Բարի Գալուստի Խոսքը ուղղուած Ամենայն Հայոց Կաթողիկոս Գարեգին Բ.ի

Վեհափառ Տէր՝ բարի եկար:

Այս երեկոյ, եղբայրական սիրով եւ Քրիստոնէական ոգիով ջերմացած այս հանդիպման համար, խանդավառ եւ շնորհակալ ենք:

Հայկեան ցեղի զաւակներու միջեւ, քաղձրաբարոյ, յարգալից եւ սիրալիր յարաբերութիւններ ցուցանիշ են հասունութեան եւ քաղաքակրթութեան: Հրձուանքով եւ ոգեւորութեամբ կ'ողջունենք այդ ոգիին ներկայութիւնը այս երեկոյ եւ ձեր անհատական նպաստը այդ ոգիի ստեղծման մէջ:

Վեհափառ Տէր՝ բարի եկար:

Այս երեկոյ, այս սրբազն երդիքին տակ մեզ հաւաքող նախախնամական կամքի իրագործման մէջ յատկապէս կ'ողջունենք եւ բարձր կը գնահատենք Հայստանյայց Եկեղեցոյ Ամերիկայի Արեւմտեան Թեմի առաջնորդ՝ Գերաշնորհ Յովսան Արք. Տէրտէրեանի դերը: Այսօր, այս սրահին մէջ հաւաքուող Հայ Աւետարանական ընտրանին խորապէս կը գնահատէ Սրբազնին պաշտօնակոչութեան երկունքէն իվեր անոր գաղութային եւ Եկեղեցական համերաշխութիւնը երաշխատրող եւ համազարդարային գործուներէեան սիրալից թափ տուող արժանաւոր եւ մեղուածան դերը, այս ափերուն յատկապէս եւ համազգային տեսադաշտին վրայ ընդհանրապէս:

Վեհափառ Տէր՝ բարի եկար:

Մեր հաւատքի ակունքները ամրակուու կերպով խարսխուած են Էջմիածնի մէջ եւ կ'երկարին հոն՝ ուր մէր Փրկիչ Յիսուս Քրիստոսի հաւատաւոր աշակերտները անսալով Տիրոջ պատուէրին, աւետարանի բարի լուրը եւ Աստուածային շնորհի փրկութեան լուսապայծած աւետիսը տարածեցին աշխարհն Նայիրեան:

Վեհափառ Տէր՝ բարի եկար:

Հայ Աւետարանական համայնքը օտար արմատներ չի ճանչնար: Ան հաստատուած է Աստուածաշունչի եւ Հայ Եկեղեցոյ հաստաբուն եւ հարազատ ծախին վրայ, որպէս կանաչ, ծաղկուն, պտղատու եւ կենսունակ ճիւղ մը հաւատարիմ իր արմատներուն եւ բունին: Անոր գիտակցութեան մէջ դողանջող հաստատ համեզումը այն է, թէ իր արմատները ամրօրէն խարսխուած են Հայ ժողովուրդի հոգեւոր օրբան՝ Մայր Աթոռ Սուրբ Էջմիածնին մէջ:

Վեհափառ Տէր՝ բարի եկար:

Դուք առանձին չեք որ կ'այցելէք մեզ:

Զեզմով եւ ձեր հետ մեր պատմութեան լուսածածանց էցերէն մեզ կ'այցելեն՝

- Միածնաէջրի վկայ եւ լուսոյ ձառագայթիչ՝ Գրիգոր Լուսաւորիչը

- Աղօթքի եւ Աստուածապաշտութեան սրբաշուրթն երգիչ Գրիգոր Նարեկացին

- Քաղձրահնչին եւ Աստուածահածոյ շարականներու երկնիչ Ներսէս Շնորհալին

- «Օշականի ամենասուրբ գերեզման»ի անմահ բնակիչ՝ Մեսրոպ Մաշտոցը

Վեհափառ Տէր՝ բարի եկար:

Այսօր այս սրահին մէջ հաւաքաբար ձեզ կ'ողջունեն Աւետարանական համայնքի հոգեմտաւոր հսկաներ՝ Yale համալսարանի Դոկտորայի տիտղոսին արժանացող առաջին Հայ շրջանաւարտ, Վեր. Արմենակ Հայկագեանի, Աւետարանչականի հիմսադիր եւ առաջին Վարչի Քարտուղար, Վեր. Միհրան Գալայճեանի, Մուսա Լեռան դիցացնութեան հերոս, Վեր. Տիգրան Անդրեասեանի, ցեղասպանութենէ ճողովրած հազարաւոր որբերու փրկիչ հայրիկ՝ Վեր. Ահարոն Շիրածեանի, Ամերիկահայ մտաւորական, պատմագետ, բեղուն գրչի տէր, հրապարակախոս, իմբագիր, տասնամեակներու վրայ երկարած «Հայաստանի Կոչնակ» ի հրատարակիչ, Աւետարանչականի հիմսադիր եւ Վարչի Քարտուղար Վեր. Ա. Ա. Պետիկեանի, պատմաբան, բանասէր, աստուածաբան, Վեր. Եղիա Քաստոնիի, Ամերիկահայ գիտնական, դասախոս, Հայաստանի Ամերիկեան Համալսարանի հիմսադիր եւ պատուայ նախազահ, Դոկտ. Միհրան Աղպավեանի եւ տակալին Վերապատուելիներ Յովհաննէս Ահարոննեանի, Պարգեւ Տարագծեանի, Վահան Թութիկեանի, Դոկտորներ Երուանդ Քաստոնիի, Ժիլվէր Պիլեզիիրեանի, Ճան Մարգարեանի եւ տակալին հոյլ մը հսկաներու հաւատաւոր ժառանգործներու որոնք Վերոյիշեալներու նման կը մասն ազգային, Եկեղեցական, կրթական, մշակութային, աստուածաբանական, գիտական, բժշկական, գաղութային եւ այլ համամարդկային ծառայութիւններու բարձր պատուանդանին վրայ:

Վեհափառ Տէր՝ բարի եկար:

Մեր սրտազին մաղթանքն եւ աղօթքն է որ Հայ Աւետարանական Եկեղեցին եւ Աւետարանչականը, գիտակից եւ հաւատարիմ իրենց առաքելութեան, կանգնելով դարաւոր Մայր Եկեղեցիի կողքին, շարունակեն տարածել Աստուծոյ խօսքը, բաժնել Քրիստոսի բարի լուրը եւ հաւատքի ակունքներուն առաջնորդել Հայ անհատը:

Այսօր աւելի քան երբեք, նորոգուած խինորվ եւ լարուած հաւատքով միասնաբար պարտինք դիմագրաւել ապագան, անխախտ յանձնարութեամբ եւ պինդ կամքով իրագործելու աւելի փայլուն ապագայի եւ հզօր հայրենիքի մը տենչացող մեր ժողովուրդի տեսլականը:

Մեր կրկնակի եւ հաւատքական մաղթանքն ու աղօթքն է որ Տէրը օրինէ Հայաստանյաց Առաքելական Մայր Եկեղեցին, Մայր Աթոռ Սուրբ Էջմիածնը, իր յախտենական լոյսով ողողէ ձեր պայծառամտութիւնը, ի Փառու Աստուծոյ եւ մեր ժողովուրդի բարօրութեան:

Վեհափառ Տէր՝ բարի եկար:

Նոյեմբեր 2, 2017



# 6th Pan-Armenian Armenia-Diaspora Conference in Yerevan

*The 6th Pan-Armenian Armenia-Diaspora Conference, initiated by the Armenian Diaspora Ministry, was held September 18-20 at Karen Demirchyan Sports and Concerts Complex in Yerevan. The Conference named "Mutual Trust, Unity and Responsibility" brought together about 1,500 representatives of Armenian Diaspora organizations from more than 70 countries world-wide. The event was attended by the Armenian President Serzh Sargsyan, Artsakh Republic President Bako Sahakyan, His Holiness Supreme Patriarch and Catholicos of All Armenians Karekin II, Catholicos of the Great House of Cilicia Aram I, clergy and spiritual leaders and high ranking officials. AMAA Executive Director/CEO along with other Armenian Evangelical clergy and leaders participated in the Conference and brought his message entitled "The Enigma of a Diaspora in a Crisis - Diaspora or Colony: What's the Way Out?" Below is the English translation of the message. You may visit AMAA's YouTube channel to listen to the original message in Armenian on AMAA's website (amaa.org) YouTube channel - <https://www.youtube.com/watch?v=WaAtz3sIQR4>*

## The Enigma of a Diaspora in a Crisis Diaspora or Colony: What's the Way Out?

**A**n explanatory note: It's my opinion that our post-Genocide Middle East colonies face the enigma of Diaspora or colony, while the post-independence European colonies which are candidates to become diasporas, are living that enigma.

My presentation and conclusion are based on the current experience of the Syrian-Armenians.

The forced or voluntary migrations of populations have played a continuous role in the course of human history and in the formation of nations, peoples and countries.

As a result of persecution or in the eternal search for valleys of "milk and honey," human masses have been displaced from one end to the other of this planet called Earth.

Still, wars as a byproduct of human brutality and other modern political, economic or religious persecutions are cause for the phenomenon of newer migrations.

The Armenian people, too, throughout their millennial history, because of similar reasons subject to the incursions and inexorable coercion of mightier forces around them, uprooted from its ancestral home, were spread and dispersed in the various corners of the ancient world – the Near East, the Caucasus and other locations – where they had established colonies. (And thus, generally been lost. That's why, in spite of our millennial existence, we have our current small numbers.)

In the years 1915-1928, as a result of the first Genocide of the 20th century, begun by the Young Turks and continued by the march of Kemalist Turkey, the already familiar Armenian Diaspora (in Armenian, "Spiurk" – tr.) was created, beginning



with the Arab countries neighboring our ancestral Fatherland and in time extending to the Americas and Australia.

*Spiurk* is Diaspora in Greek meaning scattering or dispersion. This is the designation of the mass of peoples living outside their native lands, who, within this very important definition, continue to preserve and develop their own distinctive national personality. And that's the difference between Diaspora and colony.

A Diaspora is not an end in itself. For a Diaspora to endure, to maintain and develop its national character needs

that vigor and essence, which are its guarantee and imperative for its existence, and can exist only and solely with the close relationship it has with a wished for Fatherland.

Colonies wane, wither away, grow pale and in time, become RIP.

A Diaspora is a boil. Even in unfavorable circumstances, far from its roots, the language and culture, the song and music, writing and literature live and flourish there, though always striving for repatriation and aspiring a home-coming.

Such was the Armenian Diaspora of the Arab region. Such were Syria and Lebanon, Egypt and Palestine, Iraq and Jordan. Beginning with the conclusion of the Second World War, the creation, expansion and existence of Israel started to undermine the political, economic and social tranquility and peace of newly independent Arab states under the rule of leaders inexperienced, sometimes ambitious and self-interested or subservient to foreigners.

As a result of this situation, plus the vicious Lebanese Civil War, on top of the economic development of the newly sprouted powers in the Arabian Gulf due to the announcement of the discovery of oil, the Armenian Diaspora of the Middle East began to witness new expansive and regional disturbances and displacements. And by turn, the colonies in Egypt, Palestine, Jordan, Lebanon and Iraq became depopulated of Armenians at different rates and due to the various aforementioned reasons.

The last victim in dire condition and the focus of our thoughts presented here is Syria.

To preserve a Diaspora, the energy of its development, strength and survival needs the following factors:

- An unobstructed atmosphere in terms of national preservation – language, culture
- An unobstructed atmosphere in terms of religion and faith
- An atmosphere and opportunity conducive for economic advancement
- A stable political atmosphere
- Security of life and property.

The Syrian Armenian colony was generally in a state of enjoying the listed provisos, especially following the establishment of the Assad regime in 1970. The Syrian Armenian colony was a deep-rooted, anchored, successful and vital one, endowed with a high-level national autonomy under religious patronage.

The trust, sympathy, freedom and educational, economic and entrepreneurial opportunities extended to it were uncharacteristic in the Syrian homeland and by its rulers.

For nearly five years, under the chimera called “The Arab Spring,” a monstrous conspiracy planned in dark caverns, on the internal front by the hands of evil murderers amply rewarded and mercenaries and ammunition smuggled from bordering countries, succeeded in undermining the 40 year-long enviable peace of the cradle of civilization, anchor of Arab nationalism, the Syrian soil.

As a result of all this today the Syrian Armenian colony is radically undermined. The aforementioned factors for the survival of a Diaspora are unsafe.

And still the “deluge of bombs”\* has not ended nor is the expansive plan concerning the Middle East completed.

It can be said the greatest post-Genocide national disaster threatening the existence of the Armenian Diaspora for five years has subsided, but the loss is incalculable. Salutations to the mass that stayed firm on the ramparts of the crisis and its heroic leadership.

Collectively, we responded late to, and didn’t deal in, the necessary seriousness with the crisis of the Armenian Diaspora, the dismemberment of the Mother Colony of the Armenian Diaspora and the hopeless and disconsolate condition of the massive Syrian Armenian refugees.

Yes, starting with the activities of the Syrian Armenian Relief Fund established in July of 2012 in Los Angeles, we were able to deliver an amount of nutrition barely enough to protract one’s existence to those under fire. With the affectionate aid of the Fatherland’s government we alleviated the pain of the disoriented refugees reaching there. However, we failed to see the big picture and gain the least benefit proffered by the disintegration of the colony, by directing their largest percentage to the Motherland, because there can be only one consolation and national gain in the face of all the evil emanating from the crisis of the Syrian-Armenians: their settlement in the Motherland and their enrichment of her by manpower, talent and capability.

There is still an immense conspiracy amassed on the horizon of the Middle East.

The Syrian Armenian Diaspora is in danger of turning into a colony. Today many of the children of that colony, loyal to their new Homeland, firmly and consciously will wish to continue living, eventually one day, in a birthplace capable of development, reconstruction and restoration. And we, respecting their wish and decision impelled by human and national duties, ought to assist their restoration. In the life of a people, though, two aimless deportations within a few generations should not be repeated and therefore it is incumbent to assemble on an authentic land, where the non-recurrence of catastrophe can more reasonably be secured.

We should have learned our lesson. The next Armenian Diaspora in a crisis generally, and the Middle Eastern front especially, needs to be assembled on the land of a hospitable, caring and just Fatherland.

This is my solution.

Zaven Khanjian  
19 September, 2017  
Yerevan, RA

Translated by Yervant Kotchounian

\* A reference to a phrase from a poem by Andranik Tzarukian, an Armenian poet and literary editor of the Diaspora – tr.

## AMAA Centennial Celebrations Worldwide

**East Coast, USA** October 21, 2017

**Sydney, Australia** March 15-18, 2018

**Toronto, ON, Canada** May 19, 2018

**Beirut, Lebanon** June 2-3, 2018

**Paris, France** June 9-10, 2018

**All Armenian Evangelical Youth Conference in Armenia** August 2-16, 2018

**Yerevan, Armenia** September 28-30, 2018

**West Coast, USA** October 20, 2018

## JAMES G. JAMESON ESSAY CONTEST

OPEN TO HIGH SCHOOL AND COLLEGE STUDENTS

**T**he James G. Jameson Essay Contest, sponsored by the Armenian Missionary Association of America (AMAA), runs every academic year starting in October, and is financed from the income of a special fund established by Mr. and Mrs. James G. Jameson of Brookline, MA.

All Armenian and part-Armenian students attending North American schools are eligible. Only unpublished essays are accepted, which are written in English and have a length of 1,000 to 2,000 words.

The topics of the Contest are required to touch upon some aspect of Armenian heritage and experience, such as religion, history, culture, literature, language, art, architecture, geography, and economics.

Essays are judged on the basis of merit in such criteria as content, style, logic and reasoning, coherence, and usage.

Awards for the Contest are made in two categories: College/University contestants, and High School contestants.

The deadline for entries is May 1, 2018.

Entries and/or inquiries should be directed to: James G. Jameson Essay Contest, c/o of The Armenian Missionary Association of America, 31 West Century Road, Paramus NJ 07652.

C E N T E N N I A L

# CAPITAL CAMPAIGN



Armenian Evangelical Church in  
Goumbourdou, Akhalkalak, Georgia

## Eurasia and Europe

**“Go into all the world and preach the gospel to every creature.” Mark 16:15**

As our Lord commanded, we are to go into all the world to make disciples. Today, with so much dislocation, there is opportunity to reach souls with the hope of our faith. We desire to make a difference in the lives of men and women in both Eurasia and Europe. This is why the AMAA has committed to the success of the Centennial Campaign to the endowment of the Armenian Evangelical Fellowship of Europe and the Union of Armenian Evangelical Churches in Eurasia. The AMAA will continue to make an eternal difference through ministry, outreach, discipleship, and support of our churches.

## A Covenant

Considerable numbers of Armenians have emigrated to Europe and Eurasia from Armenia over the last several years. As a result, the need for coordination and mobilization between the Armenian Evangelical Fellowship of Europe (AEFE) and the Union of Armenian Evangelical Churches in Eurasia (UAECE) for pastoral support and church growth has increased.

The AEFE, which was formed in May 1999, has churches in Belgium, Bulgaria, France, Turkey, Greece, Germany and a mission field in Holland. Rev. Gilbert Léonian, President of AEFE, maintains contact with these churches. Each of the churches call on him regularly for help and visits for even closer spiritual and fraternal support.

More than ever prayers and moral and financial support is needed so that God may strengthen our mission in Europe and continue to make the proclamation of the Gospel to the Armenians of Europe bear fruit.

The UAECE brings together the Armenian Evangelical churches and fellowships of the Former Soviet Union Republics. The Union consists of 2 churches and 5 fellowships in Russia, 1 church in Abkhazia and 5 churches and fellowships in Georgia. The Union aims at helping the churches grow





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ARMENIAN MISSIONARY ASSOCIATION OF AMERICA

## Europe

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and its pastors mature. It provides pastoral support to the ministers and young leaders; organizes pastoral visitations and outreach; helps in the implementation of Christian Education programs; and promotes fraternal relations between member churches, fellowships and their ministers. Rev. René Léonian, President of UAECE, visits these churches and fellowships on a regular basis.

The Armenian Evangelical Church in Tbilisi, Georgia was originally established in the 1880s. Currently the weekly church activities are held in a dilapidated building which is quickly becoming insufficient to accommodate the growing Church. The Tbilisi Church urgently needs an appropriate building in order to reach its goals. The Church must not only be a spiritual center, but also a center that protects our Armenian identity and culture.

Please help the AMAA leave a legacy of hope in these regions by supporting the Centennial Campaign and contributing to the Europe and Eurasia Endowment Fund.



Armenian Evangelical Church of Tbilisi, Georgia





*The 54th Annual Banquet of the United Armenian Congregational Church of Los Angeles, CA was held on September 30, 2017. The Keynote Speaker was Dr. Mary A. Papazian, President of San José University. In her wonderful message, Dr. Papazian shared vital statistics on the status of life in current Armenia and emphasized the importance of enhancing the education of the population — thus insuring a brighter future. We are happy to share her message in this issue of AMAA News.*

I am proud to speak to you on the occasion of your annual Banquet, when you celebrate another year in the life of the church and prepare for the year to come. You have chosen a beautiful theme for this evening, “God’s immeasurable power brings joy.” And we come together in joy and thanksgiving for each other and the wonderful blessings that have been bestowed upon us. This theme is based on Ephesians 3:20-21. Since it has been years since I studied Paul’s Letter to the Ephesians, and since I don’t know biblical Greek, the original language, nor the Koine Alexanderine Greek, the language of the magisterial Septuagint, the classical Greek translation of the Old Testament Pentateuch, I decided to look up the text in several English translations.

First and foremost, I was reminded that this letter of St. Paul was, as others, directed to odars, or outsiders, people who were not included in God’s original contract with the Hebrews. The original contract specified that if the Jews kept their part of the agreement to follow God’s commandments and keep His laws, then it would be through them that the nations of the earth would be blessed. Of course, as we know, while many Jews made a heroic effort to keep the laws, they failed to become righteous. Fundamentally, laws tell you what not to do, while righteousness depends on proper thinking and proper action.

It was through Jesus that God brought the new dispensation, the new covenant, which we understand as righteousness through faith. Paul understood that. He came to realize that God intended that his mission—that is, St. Paul’s mission—was to go beyond the Hebrews and preach that Jesus was the Christ, the Messiah, the Savior of all who believed in him. No longer was there to be Jew and Gentile, insider and outsider, native and odar. Rather, there was to be one holy people redeemed by the blood of the heavenly lamb.

Of course, believing does not simply mean that you recognize that there was a man named Jesus around 2,000 years ago who preached a new covenant. Many pagans can do that. Believing means truly to embrace what Jesus taught and to participate, through faith, in His mission of salvation. Indeed, the message that St. Paul brings is that somehow God has chosen him to be an instrument to bring the non-Jews in under a new contract, or covenant, a contract for everybody. Those who accept God’s new contract, whether Hebrew or odar, Paul avers, will find God’s spirit working within them in a most powerful way. Not because God takes over our free will, but because God brings new power to our hearts, which, among other things, gives us an inestimable joy.

But we should never forget that we are a people under a covenant, under a contract, under an agreement with God, that through us must the nations of the earth be blessed. In other words, we cannot be smug in our personal salvation, although we receive salvation through faith. Instead, we have an obligation to bring

blessings to the nations of the earth. Perhaps obligation is not the correct word, as our mission should be a natural effervescence of our faith.

What might this mean for us as Armenians in this time and place? We Armenians are relatively few in number, although as Moses Khorenatsi said, we have accomplished much worthy to be remembered.

For one thing, we have been steadfast in our faith. Few people have produced as many martyrs as we have. Moreover, we generally are a good family people, maintaining the highest standards of personal dignity and public service. We also have been a generous people, helping others whenever we can. In this way, we generally have followed the biblical injunction, “Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.”

Of course, each of us is called to contribute according to our talents. Some are called to set up a festive dinner, such as this one, to bring our people together, to renew our commitment, and to inspire both faith and action. Some are called to teach Sunday school, or to be active leading our youth, or contributing to those around us who are in need. Others are called to engage in healing and medical care. In my case, I am an educator, a university president, and I am called to use my talents to educate young people so that they may fulfill their aspirations, enrich their communities, and become contributing members of our larger society.

Now, I could spend the rest of my time this evening talking about my university, San José State University—the oldest public university in California, one that has provided opportunity for so many to achieve the American dream over its 160 years, and one that continues to supply the workforce to the Silicon Valley (indeed, San José State prepares more employees for Silicon Valley companies than any other university) in areas as diverse as engineering, business and accounting, public affairs, journalism, teaching, the fine and performing arts, and health care. But I will leave that talk for another day. Tonight, I want to share my thoughts as to how we as Armenians, members of the global Armenian Diaspora, might use our many talents to support the Republic of Armenia, the only Homeland we have left.

I know that many here tonight have given much of their time, service, and resources in support of our emerging Homeland. And



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for that we are all grateful. The challenge is an important one, made all the more urgent by the slow depopulation of the Republic of Armenia and the tragic disappearance of our presence in our ancient Homeland, in Anatolia or Western Armenia. When Dennis and I lived in the New York/New Jersey area, we became involved in the annual Times Square Armenian Genocide Commemoration (I served as MC for about seven years and Dennis as advisor for multiple years;) and our involvement culminated in the extraordinary Centennial commemoration in 2015, shortly before we moved back to California.

For reasons I cannot entirely explain, I was determined to travel to historic Armenia ahead of the Centennial, a profound and symbolic journey that we took with our family, as well as with my brothers Michael and Paul, and a small group of friends in August 2014. I know that some of you have taken a similar pilgrimage. This journey took us along a route very similar to that Dawn MacKeen described to you at last year's Banquet: to Istanbul; and then Cappadocia and Kayserie, where we visited our beautiful church in decay and saw the active destruction of the Armenian houses across the street; (it had been 20 years since Dennis's first trip to historic Armenia, and he noticed the difference: more and more of the Armenian neighborhoods had been torn down and destroyed). Then we drove south through the Cilician gates to Tarsus, where my paternal grandfather, an Armenian Genocide survivor, had attended high school at Tarsus College, to Adana, and to Sis (now Kozan), where we climbed up to the ancient castle my grandfather had climbed as a boy to see the incredible vistas on both sides and saw the remnants of the destruction of the Armenian Catholicosate (only a wall now survives) and reassured an older Turkish couple who claimed they had a deed and were afraid we had come to take their homes—or reclaim ours.

Our journey then took us along the southeastern Turkish border north of Syria and Iraq, to Aintab (an elegant, dynamic, modern city, and the one to which I would move!), Urfa, crossing the Euphrates and the river that ran red because of the high cliffs from which Armenian women and their children had jumped or were pushed to their deaths a century ago; to Diarbekir where we had a memorable "tea" inside the walls of the Old City with the former mayor of the Old City, Abdullah Demirbas, a Kurd who has dedicated his life, and suffered prison, to repaying Armenians for the role his ancestors had played in the Armenian Genocide. He was the spirit behind the rebuilding of the Armenian church in Diarbekir (now once more destroyed) and the rebirth of the Armenian community there.

Our next stop was Bitlis, where we visited the ruins of the 19th century Armenian protestant church above the city, a church in ruins that looked like it was hundreds of years old, yet had been a fully functioning relatively new church a little over a 100 years ago. It was then that what we lost became so poignantly real. From the vast vistas of the Anatolian plateau, surrounded by its purple mountains, with miles of pistachio orchards and farms; to Van, and Kars, and Ani, with its ancient Cathedrals and churches, restored but neglected at the same time, from which you could see the modern Republic of Armenia, so close but yet so far! The two worlds seemed as if they would never be rejoined. It was a beautiful and forlorn land, now inhabited by Kurdish peasants, and it became clear to us that we Armenians were fast disappearing and would never truly inhabit our ancient land again.

And so, what is left? The newly independent Republic of Armenia. Historic Armenia, the land of our forefathers, where the food and the culture and the language remind us of home, is disappearing. Western Armenian is now on the list of nearly extinct languages. And so, while we continue to work toward Genocide recognition and true representation of our history, we also must embrace the reality that the very survival of the Armenian people rests on the success of the current Republic of Armenia. We can—and must—continue to build strong institutions in the Diaspora, as we have here in California and New York, and Massachusetts, as well as in countries like France and Argentina, Australia and Great Britain. But with the loss of Beirut as a center of learning (though the community still thrives), the challenges facing Jerusalem, Syria, and Iran, the Armenian Diaspora cannot live without an anchor, without a center. We cannot survive only through the recognition of a traumatic national tragedy more than a hundred years ago.

But can the Republic of Armenia play that role? Is it healthy and thriving? The answer, as I think we all know, is sobering. In a recent talk, scholar Hratch Tchilingarian asked the important and relevant question: "C[an] Armenians remain a global nation with a broken homeland? A homeland plagued with poverty, corruption, and depopulation."<sup>1</sup> This is a provocative question, but it is the conversation we need to be having. Historic Armenia exists in our memories, histories, and artifacts. But sadly, lamentably, it is not where our future lies—I say this with sadness because this is through no fault of our own (Genocide) nor because we wouldn't love to transport ourselves into a world where life developed unbroken on the beautiful land we had inhabited for centuries. But this is wistful, even wishful thinking, as every one of us who has travelled to historic Armenia has experienced with our own eyes.

What we have now as ours is only the Republic of Armenia and our Armenian Diaspora. And we need both in equal measures to ensure our survival as a people. Fortunately, we have established strong communities throughout the world. Our UACC community represents one such strong community. And many here have dedicated countless hours and resources to strengthening the health and wellbeing of Armenia, starting in particular with the tragedy of the earthquake in 1988. I don't mean to be so serious on such a joyous evening, but we must be honest with ourselves if we are to make a difference and recognize that "preserving a nation is not the same as preserving a community," just as St. Paul was honest with his listeners when he spoke of the new covenant.

So how is Armenia today doing economically? What is its outlook for future success? The numbers are disturbing. We should not be fooled by the vibrancy and dynamism of Yerevan in the spring and fall, when most of us go to visit. Lively cafes and jazz clubs, all of which we enjoy on our visits, mask crushing poverty and income inequality that has led to the ongoing depopulation of Armenia. According to the official figures provided by the State Statistical Services, "twenty-seven years after the earthquake in northern Armenia, some 3,000 Armenians still live in temporary shelters. More worrying, one third of Armenia's population is poor. There are 900,000 poor people in Armenia,...[and], perhaps most distressing, poverty did not diminish but actually increased 2.3 percent between 2008 and 2015." If nothing changes, the demographic prospects for Armenia are not good: "According to United Nations projections, in 2050 [only 27 years

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from now] Armenia's population will go down to 2.7 million and in 2100 down to about 1.8 million.”<sup>2</sup> As its population diminishes, Armenia's economic and civic future will also be in peril. And, by extension, so will be in peril the survival of the global Armenian nation.

As an educator, I find hope and comfort in Tchilingarian’s reminder that “throughout our history, education, the school, [together with the church], has been one of the most significant institutions in our national life. Education, (‘love of wisdom’) is part of our national fabric: from the 5th century Golden Age to medieval Armenian monastic ‘universities’ (like Tatev and Haghpat) to the establishment of schools [and universities, such as Yerevan State University and the Armenian State Pedagogical University] as priority for survival after the Genocide,” to the establishment more recently of the American University of Armenia after independence, and so on.

Education also is critical to building a national identity and a thriving economy, so necessary to creating the strong, functional, and healthy state needed to disrupt the current troubling trends I referenced earlier. In this spirit, I want to focus the remainder of my remarks on the importance of developing meaningful partnerships with Armenia and about our need to invest our efforts in ensuring that the Republic of Armenia creates an economy that will be the envy of the region and ensure that the current brain drain of talented young people is staunched.

We all have a role to play: many here in the UACC community have been contributing for many years, and we are all grateful to you. Indeed, throughout the Armenian Diaspora community, we have built on the foundation of work following the earthquake—in healthcare, housing, infrastructure, technology and education—and have invested in Armenia seeking to help it emerge from the challenges left over from the former Soviet Union.

But our work has only begun. Not only do we need to continue to help Armenia develop transparent democratic political leadership, but also a strong civic life and a strong economic future. We now need investments to support the immigration of over 25,000 Armenians from Syria, and especially Aleppo. The several Diasporan conferences have provided opportunities to create partnerships, as we seek to support efforts to move Armenia from the corrupt practices it inherited; work to establish and support educational partnerships; and ensure the sharing of talent and opportunity.

Armenia, as we all know, has much to offer, but it also faces many geopolitical challenges, with the dual threat of the Turkish blockade and the unresolved conflict over Nagorno-Karabagh. While Armenia has been slow to establish itself as a technological and financial center for the region, with its valuable human resources, that is a natural next step. Armenia’s success in three recent noteworthy international competitions demonstrates the available talent. We should be especially proud that an Armenian team won first place in a global competition sponsored by Facebook to develop a promising app; an Armenian team of teenagers from the Toumo Center in Yerevan won second place in an international robotics competition held in Washington, DC this past summer, and just a month ago, an Armenian team of high school girls from a village (Karp) in the Lori region was one of 12 teams worldwide to be invited to participate in the Technovation challenge in Silicon Valley and won the People’s Choice Award. Let’s recognize these

successes with a round of applause! These competitions are noteworthy, as Armenian young people performed at the highest levels globally. The talent is there. The question for us is how will we help Armenia thrive so these young people have a chance to build the country they and we need?

Each of us can make a difference in the arenas we know best. For me, that is in higher education. In Armenia, there is a younger generation that has grown up entirely since independence 26 years ago. We need to partner with Armenian higher educational institutions (AUA, the Armenian State Pedagogical University, Yerevan State University, the Polytechnic University, among others) to develop expertise and capacity in key areas: technology, health sciences and nursing, public health, engineering, finances and accounting, political science, women’s studies, education, and many more. The value of supporting the Pedagogical University (and newly emerging programs such as Teach for Armenia) is that it serves Armenians throughout the country, and especially in the provinces...educating teachers, health providers, and planners.

I began developing educational partnerships with Armenian institutions while I was president of Southern Connecticut State University in New Haven. Now that I have returned to California, to communities like this with deep faith, commitment to service, and strong relationships with Armenia, my hope is that San José State University can become a center for the development of Armenian partnerships in areas appropriate to the development of the Armenian economy and human resources infrastructure, building on the good work already being done. It will take resources, expertise and knowledge to ensure that we build capacity in Armenia.

I anticipate that we probably are two generations away from a sustainable Armenia, but we should recognize that we are working against the trends of time. It will take all of us working together to ensure we don’t lose our way in the meantime.

Let me close where I began, with our theme for tonight’s Banquet: “God’s immeasurable power brings joy.” Just as Paul understood centuries ago that it was through Jesus that God brought the new dispensation to all, the new covenant, so we remain steadfast in our belief that our life is best lived by “righteousness through faith,” God’s greatest gift to us. And with our strong faith, we are assured that we join the community of believers, Armenian and non-Armenian, as one holy people redeemed by the blood of the heavenly lamb. And in a community of believers, working together to a common purpose, we find true joy. I look forward to the work we will do together in the years to come in support of our common purpose, the strengthening of our Armenian Republic and our diasporan Armenian communities as two integrated, mutually dependent, and mutually supportive expressions of our ancient Armenian spirit.

Thank you. □

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1 Tchilingarian, Hratch, “Could Armenians Remain a Global Nation with a Broken Homeland?” EVN Report, September 16, 2017 [<https://www.evenreport.com/raw-unfiltered/could-armenians-remain-a-global-nation-with-a-broken-homeland>]

2 Referenced in Tchlinigarian, “Could Armenians Remain a Global Nation with a Broken Homeland?”



## Artsakh President Awards 'Medal of Gratitude' to the AMAA

**O**n September 19, Artsakh Republic President Bako Sahakyan met with a delegation of the Armenian Missionary Association of America led by Zaven Khanjian, Executive Director/CEO of the Association, at the Artsakh Republic's Permanent Representation Headquarters in Yerevan, Armenia.

At the meeting a number of issues related to the implementation of various projects in Artsakh were discussed.

For the services provided to the Republic of Artsakh and on the occasion of the 100<sup>th</sup> Anniversary of the Association, President Sahakyan handed Mr. Khanjian the Medal of Gratitude for the Association, expressing hope that the cooperation between the Armenian Missionary Association of America and Artsakh will maintain its positive dynamics.

AMAA Board of Directors President, Dr. Nazareth Darakjian stated: "That is great news that should make all Armenian Evangelicals proud! Artsakh is the fruit of great sacrifice contributed by Armenians all around the world and we are happy that the AMAA has shared in that sacrifice and deserved this honor today."

AMAA Executive Director/CEO, Zaven Khanjian remarked: "The gracious recognition expressed by the heroic people of Artsakh through a Medal of Gratitude presented to the Armenian Missionary Association of America on its Centennial by President Bako



Sahakyan humbles us and forges our collective resolve to continue our Christ centered decades long service in the Artsakh Republic." □



**First row L to R:** Rev. Megrditch Karagoezian, Christina Simonyan, Arsen Manasyan, Lucine Ohanyan, Garo Kebabjian, Rev. Dr. Paul Haidostian, Rev. René Léonian. **Second row L to R:** Rev. Gilbert Léonian, Armen Stepanyan, Houri Melkonian, Rev. Mgrdich Melkonian, Rev. Berdj Jambazian, Sona Khanjian, Zaven Khanjian, Artsakh Republic President Bako Sahakyan, Rev. Haroutune Selimian, Hovel Shnorkohian, Harout Nercessian, Karlen Avedisian.

# AMAA Helps Care For Families of Martyred Soldiers

On April 1, 2016, Azerbaijan unleashed a heinous assault on the Artsakh-Azerbaijan border using a vast array of military destructive machinery. As always, our brave soldiers and volunteers fiercely defended the front fending the enemy away, proving once again that the Armenian spirit is difficult to overcome and as a nation we are ready to protect our Homeland, homes and children, women and the elderly. However, the price paid was quite high with more than 90 martyrs.

The Armenian Missionary Association of America (AMAA) highly commended the heroism of our soldiers and in collabora-

tion with the Ministry of Defense of the Republic of Armenia embarked in the partial and in some cases the total renovation of the homes of the families of 19 martyred soldiers in the regions of Aragatsotn, Syunik, Gegharkunik, Tavush and Lori as well as in Yerevan. Roofs, doors, windows and toilets were replaced, tiling work was carried out, heat-



ing systems were installed and construction materials were provided for auxiliary structures, such as barns and hen-houses.

By caring for the families of the martyred soldiers, the AMAA reveres the devotion and honors the sacrifice for a Homeland we have all dreamt about.

“Our outreach to the families of the Artsakh martyrs is the core of our Christian ministry and national duty,” said Zaven Khanjian, Executive Director/CEO of the AMAA. “The nation is ever indebted to those who sacrifice their lives to secure the freedom and independence of the Homeland.” □



## AMAA Executive Director/CEO Attends Fourth Annual "In Defense of Christians" Summit in Washington, DC



The Fourth Annual In Defense of Christians (IDC) Summit was held in Washington, DC October 24-26, where once again, advocates from across the country gathered to protect and preserve Christians and religious minorities in the Middle East. Among Armenian Church leaders attending the Summit were Zaven Khanjian, AMAA Executive Director/CEO, and Rev. Berdj Djambazian, Minister to the Armenian Evangelical Union of North America. Other participants were Archbishop Oshagan Choloyan, Prelate of the Armenian Apostolic Church of Eastern US, and Aram Hamparian, ANCA Executive Director, who addressed the conference in a policy driven panel discussion titled “Who are America’s Allies and Enemies in the Middle East?” taking a hard look at Turkey and calling for accountability in its ongoing denial of the Armenian Genocide.

The Summit focused on several issues, including support of H.Res.220, a bipartisan measure that seeks to apply the lessons of the Armenian Genocide in preventing new atrocities across the Middle East, efforts to advance security and stability in Lebanon, emergency relief for victims of genocide in Iraq and Syria, supporting allies and accountability in the Middle East, and legal punishment for the perpetrators of genocide.

An Ecumenical Prayer Service for Christians in the Middle East took place at Saint Matthew’s Cathedral where religious leaders prayed for persecuted Christians in the Middle East and for peace around the world.

The highlight of the IDC Summit took place at the Solidarity Dinner where the attendees listened to Vice President of the United States Mike Pence’s Keynote Address where he announced that the United States would provide support directly to persecuted communities through USAID. The Vice President stated that “In the mountains of Syria, the valleys of Lebanon, on the plains of Nineveh, the plateaus of Armenia, on the banks of the Tigris and Euphrates, the delta of the Nile, the fathers and mothers of our faith planted seeds of belief. They’ve blossomed and borne fruit ever since. But now that garden of faith, generations in the making, is under threat. It’s under threat of persecution and mistreatment. Many of the Christian communities that first embraced the message of Christ are today the targets of unspeakable acts of violence and atrocities.”

The AMAA welcomes this U.S. policy shift toward direct assistance to persecuted Christians. □



L to R: Suren Hamparian, Archbishop Oshagan Choloyan, Rev. Berdj Djambazian and Zaven Khanjian.

# THE LEGACY OF REV. ARAM HADIDIAN

The Reverend Aram Hadidian was born in Aintab, Turkey in 1896. During the Armenian Genocide, he miraculously escaped capture by the Turks raiding his home by hiding in a closet. In gratitude to God for having saved him, the young Aram vowed to pledge his life to the Lord. In 1926, having graduated from the Theological Seminary in Athens, Greece, he moved to Aleppo, Syria to serve as Assistant Pastor of the Bethel Armenian Evangelical Church.

At the time, Aleppo served as a refuge for thousands of Armenians fleeing the massacres, who endured numerous hardships such as disease, malnutrition and poverty. A sense of hopelessness and despondency prevailed. Amid this chaos and tragedy, Rev. Hadidian emerged on the scene as an educated, communicative and appealing young gentleman, commencing his pastoral ministry as the assistant to Rev. Garabed Ketenjian at the Bethel Church. As a leader with great administrative skills, he succeeded - with limited resources - in organizing all the activities of the Bethel Church and School, with an emphasis on Christian education for the youth. He was responsible for inspiring many young men to enter the ministry.

In 1930, Rev. Hadidian married Gaida (Ovsanna) Hasserjian, a bright school teacher; and two years later the couple moved to Bitias (Mussa Dagh), Syria, where he assumed the pastorate of the Armenian Evangelical Church. Rev. and Mrs. Hadidian were blessed with three children -John, Henry and Laura.

Throughout his life, Rev. Hadidian pursued his dream of living in and revitalizing impoverished neighborhoods; he was known as the "Shinarar Badveli." In 1939, when the province of Iskandarun was annexed to Turkey, Rev. Hadidian, having declined an invitation from the Armenian Evangelical Church in Boston, accompanied his people to Anjar, Lebanon, where he continued his pastoral ministry until 1947. During this time, he initiated and completed the construction of the Armenian Church and School. He was instrumental in prayerfully convincing Sister Hedwig and the German/Swiss Hilfsbund Missionary Foundation to expand the School with additional classrooms and financially supporting the operation of the School.

The "Nor Marash" Church in Beirut was the last congregation he served, from 1947 until his retirement in 1965. During this time, he expanded the capacity of the Church School to include more grades through the end of high school. As an ardent advocate of education, he persuaded parents from poor neighborhoods to send their children to school, while always trying his best to provide them with financial



Rev. Aram Hadidian with his five sisters.

assistance. After his retirement, Rev. Hadidian continued to serve as Pastor at large and President of the Armenian Evangelical Community Council in Lebanon. In 1975, Rev. and Mrs. Hadidian moved to the United States to join their children. Rev. Hadidian died on March 19, 1981, in Munster, IN.

Rev. Hadidian embodied the essence of a true gentleman. He was refined, humble, selfless, considerate and truly dedicated to his work. His gentle and sanguine personality allowed him to maintain an even temperament in the most adverse situations. He was extremely generous and lived a life of service to others, always stating that it was better to give than to receive.

During Rev. Hadidian's tenure in Anjar, Lebanon in the 1940s, the French government bequeathed to him and to each refugee family a one-room house and plots of land. In 2015, Rev. Hadidian's children donated the properties to the Armenian Missionary Association of America, and to the Armenian Evangelical Church and School in Anjar, in accordance with what they believed to be their father's wish.

The Armenian Missionary Association and the Armenian Evangelical School of Anjar, along with thousands of Armenian students from Anjar and boarding students from around the world, are grateful for the Christian and educational leadership provided by Rev. Hadidian and his family. We praise God for his leadership and thank the Hadidian family for carrying out the wishes of their parents and making this generous donation. □



Rev. Aram Hadidian



# Haigazian University

## Armenian Diaspora Research Center

**S**ince January 25, 2012, when the Haigazian University Armenian Diaspora Research Center (ADRC) officially launched, it has organized five conferences:

- May 15-17, 2013: Armenian Trans-Nationalism and the Modern Age of Communications (17 scholars participated)
- May 14-16, 2014: Armenians of Lebanon (II) (18 scholars participated)
- May 24-27, 2015: Armenians of Syria (28 scholars participated)
- May 22-24, 2016: Armenians of Jordan (21 papers were presented)
- May 29-31, 2017: Armenians of Iraq (34 papers were presented)

The Center has scheduled a conference in May 2018 on Armenians of Egypt, Sudan and Ethiopia. Two more conferences are planned for 2019 and 2020 - the Armenians of Cyprus and Greece, and Armenians of the Arab Gulf Area (Saudi Arabia, Qatar, Kuwait, Bahrain, UAE).

The importance of such an endeavor is underlined by the dwindling numbers of Armenians in most of these states. The loss of the Armenian community may mean the loss of materials and sources to highlight their socio-political, cultural and economic input to the development of these countries. Besides, very little scientific research has been conducted about the Middle East Armenians, contrary to the abundance of non-scientific articles/coverages/stories written about them. Accordingly, these conferences update and bring to the current stage aspects of the history of the given community.

ADRC has organized four other conferences over the years in collaboration with different academic centers:

- September 5-7, 2011: Armenia-Diaspora Relations: Yesterday, Today and Tomorrow
- March 13-14, 2013: Armenian Identity Issues in the 21<sup>st</sup> Century
- October 17-19, 2013: Armenian Identity Issues in the 21<sup>st</sup> Century
- January 31, 2015: Armenian Genocide Centennial: Addressing the Implications

On April 28, 2017 the Center organized a seminar "Armenian Women from Role Player to Empowerment" at Haigazian University.

**ADRC has digitalized** - *Yeridasart Hay* Magazine (completely), *Ararad* newspaper (40 years of *Ararad*), *Zartonk* (50 years of *Zartonk*), *Vorpashkahrhi Asdghe* (completely), *Razmig* (completely), *Pakin* (15 years), *Haigazian Armenianological Review* (completely).

The Center collaborates with the National Library of Armenia in providing the Library with the digitalized materials, which are posted on the Library website.

The Center digitalized over 80,000 documents preserved in the AGBU Cairo Center. These included documents on the Armenian communities of the Middle and Far East until the late 1950s.



International Conference on "Armenians of Lebanon."

**To date the Center has published four books** - *Armenian Transnationalism and the Global Age of Communications* (2014), *Armenian Genocide: from Recognition to Retribution* (2015), *Armenians of Lebanon (II)* (2017).

Booklets were published prior to each Conference. These booklets included the Conference program, the biographies of the panelists and the summary of each paper.

In 2016, in collaboration with the Armenian Studies Students Society of Haigazian University, ADRC published stories of 101 Genocide survivors in a book, titled *Im Endanikis Badmutyune*, told by the survivors' grandchildren who were students at different Lebanese Armenian schools.

ADRC is working toward getting permission for the publication of many PhD theses, relevant to the Middle East Armenians. The list includes Nikolai Schahgeldian's and Peter Greenshields' Ph.D. theses. The Center is keen on publishing MA theses (or sections) particularly surveys and statistics pertaining to the Middle East Armenian communities. These will be published by the HU ADRC as part of the project of disseminating academic knowledge (and data) on Lebanese Armenians.

**Support to Researchers and Training Young Students** - More and more researchers are getting in contact with ADRC asking for academic advice, guidance, views, insights and source materials related to their research areas and topics.

**Oral history** - ADRC has conducted over 100 extended interviews with members of the older generation. These interviews include the diverse aspects of the interviewee's life (social, educational, economic, human interaction, organizational and institutional details, lifestyle, demography, etc.).

ADRC has been proactive in interviewing renowned individuals from the older generation who contributed to Lebanese development and growth (like Serop Kizirian, Tsolag Tutelian, Shahin family, Seta Tuysuzian, Dr. Nina Djidjedjian, and Dr. Sylvie Adjemian). ADRC conducted over 20 interviews with residents of Anjar who had attended the Armenian Evangelical Boarding School of Anjar, supervised by Sister Hedwig. Over 20 interviews



**L to R: Dr. Razmig Panossian, Archbishop Avak Asadourian, Rev. Dr. Paul Haidostian, Dr. Antranig Dakessian at the International Conference on "Armenians of Iraq."**

have been conducted with diverse older generation Lebanese Armenian goldsmiths.

**Cooperation and Collaboration with other Institutes/ Centers** - ADRC has had good relations with several academic and research centers in Armenia. These include the Diaspora Department of Yerevan State University, the Oriental, History and Ethnography/Sociology Institutes of the Academy of Sciences of the Republic of Armenia, Noravank Research Center, the National Library of Armenia, the National Archive Center of Armenia, the Ararat-Eskijian Museum in Mission Hills, CA, the Armenian Center of Cairo University, the Université St. Esprit De Kaslik and St. Joseph University (Lebanon), the Japan Center for Middle Eastern Studies (Beirut), the German Orient Institute in Beirut, and "Hushamadyan" website.

ADRC has strengthened relations with individual researchers both in the Republic of Armenia and the Diaspora, as well as with non-Armenian researchers and scholars both in Lebanon and abroad. ADRC established communication lines and broadened the contacts between Lebanese Arab scholars and the ADRC.

It is likely that the Istanbul-based Hrant Dink Foundation will establish an Armenian Studies Center. There may develop a serious expectation that a strong cooperation may grow which promotes Armenian Studies in the Middle East.

**Future Plans** - ADRC is trying to get access to the Lebanese National Archives, where we believe we may come across the

complete issues of *Lipanan* newspaper, which the Center intends to digitalize. Plans are under way to develop a website of all the Lebanese Armenian webpages for researchers to look at.

There are also plans for an annual youth seminar, where young humanities students will meet and discuss their research projects, listen to the views of relevant professors, discuss issues of participating in conferences and options on furthering their academic education, and establishing a network. Potential participants will come from Beirut, Egypt, Armenia, and the USA.

**Success Story** - ADRC has been instrumental toward supporting the publication of four books authored by two Anjar teachers - Minas Tedjirian (autobiography of an Islamized Armenian) and story books by Mersrob Kendirdjian.

The conference on Armenians of Jordan has encouraged one of the participants, Kevork Missirlian, to develop his paper and publish it as a book, entitled "The Armenians of Irbid and Northern Jordan."

**Public Events and Community Service** - In addition to the conferences, the ADRC is keen on organizing public events to incorporate the public at large and trigger its interest. Having said that, one should note that the conferences are open to the public provided those willing to attend should register beforehand.

During the conferences, evening lectures are organized for the public. Sometimes these lectures include books, crafts, musical discs and photo exhibitions.

**Some Critical Points** - The location and status of Haigazian University as an unbiased, apolitical, academic center has made the University the Mecca of Middle East Armenian scholars and researchers.

ADRC is at a stage where, backed with its five-year legacy, its calculated and strategized steps pay more than they used to some three years ago. For instance, the conference on Egypt-Sudan and Ethiopia has so many objectives that: a) it will be conducted in two separate places (Cairo and Haigazian University), b) it will pool Egyptian Armenian scholars of younger generation too, c) will lead to a youth seminar, and d) involve local Egyptian Arab scholars, e) will influence two separate communities - the Lebanese and the Egyptian Armenians.

**Conclusion** - ADRC has already achieved much, and it is on the productive track. ADRC is full of vigor in materializing the vision of the founders, particularly when they see the moral support and encouragement of all Armenians. □



*Participants at the International Conference on "Armenians of Syria."*



*Participants at the International Conference on "Armenians of Iraq."*

# AMAA SUNDAYS IN AEUNA CHURCHES

**D**uring the months of September, October and November AMAA's Executive Director/CEO Zaven Khanjian, West Coast Executive Director Levon Filian, Pastor to Pastors in Armenia Rev. Mgrdich Melkonian, Director of Finance David Aynejian and AMAA Representative in Armenia Harout Nercessian visited a number of churches within the Armenian Evangelical Union of North America (AEUNA) to celebrate AMAA Sunday.

Mr. Khanjian visited the First Armenian Church of Belmont, MA on Sunday October 1. Mr. Filian visited the Outreach for Armenians Church in Glendale, CA on October 8, the Immanuel Armenian Congregational Church of Downey, CA on October 15, the Armenian Church of the Nazarene on October 29, Armenian Christian Fellowship of Costa Mesa, CA on November 5, and St. Nareg Church in Whittier, CA on November 19. Rev. Melkonian visited the Armenian Congregational Church of Southfield, MI on November 5 and the Ararat Evangelical Church of Utah on November 19. Mr. Aynejian visited the Armenian Evangelical Church of Rhode Island on September 24, Armenian Memorial Church of Watertown, MA on October 29, Armenian Congregational Church of the Martyrs in Worcester, MA on November 5 and the Armenian Evangelical Church of NY on November 12. Mr. Nercessian visited the Armenian Evangelical Church of Cambridge, ON, Canada on October 15.

During their AMAA Sunday visits they preached from the pulpit the Word of God, made presentations on the AMAA's Mission and Programs, updated the congregations on the Mission and Outreach Program of the AMAA in 24 countries around the world and answered questions about AMAA's programs and plans for the future.

Special thanks to the pastors, councils and the congregations of the churches for their ongoing support and encouragement for the Mission and Outreach of the AMAA. □



Armenian Congregational Church of Southfield, MI.



Ararat Evangelical Church, Salt Lake City, Utah.



Armenian Church of the Nazarene, Glendale, CA.



Immanuel Armenian Congregational Church, Downey, CA.



Armenian Evangelical Church of Cranston, RI. **Front row L to R:** David Aynejian, Rev. Dr. Ara Heghinian (Minister of the Church), Robert Messerlian, Rev. Hagop Manjelikian, Carlos Taraktzian. **Back row L to R:** Nancy Taraktzian, Gail Bilezerian and Gloria Messerlian.



Armenian Christian Fellowship of Costa Mesa, CA.



St. Nareg Armenian Church in Whittier, CA.



Armenian Church of the Martyrs in Worcester, MA. L to R: Rev. David Melvin (Minister of the Church), Stephen Papazian and David Aynejian.



Some of the members of the Armenian Evangelical Church of Cambridge, Ontario, Canada.



David Aynejian and Rev. Haig Kherlopian, Pastor of the Armenian Evangelical Church of New York.

### AMAA's Boston Area Orphan and Child Care Committee Celebrates 26<sup>th</sup> Annual *In the Spirit of Giving Gala*

**T**he Boston Area Orphan and Child Care Committee of the Armenian Missionary Association of America (AMAA) celebrated its 26<sup>th</sup> annual **In the Spirit of Giving Gala** on September 28 at the Wellesley Country Club, Wellesley, MA.

Committee Chairs Phyllis Dohanian and Susan Covo were gracious hosts for the evening. Their efforts throughout the year, together with the support of their dedicated team, culminated in an elegant evening of generous giving and joyful connection.

Guests entered the dining room set in gold and white with apricot floral centerpieces, to the sounds of classical guitar played exquisitely by educator and composer John Baboian. Attendees excitedly placed their bids on the bountiful displays of Silent Auction items and others reached for a number at the wine pull, with its endless array of glittering wine packages. Once guests were seated, Committee member Jeanmarie Papelian narrated a film presentation detailing the importance of the AMAA's work and the impact on individuals, families and groups, inspiring all in attendance. Later, auction host George Barmakian brought the fun and excitement as he offered up Live Auction hotel stays, distinctive dinners, in-demand show tickets, sports box seats, jewelry, and more, all of which were quickly scooped up in the spirit of giving.

During dinner, the talented *Zangakner Armenian Children's Vocal Ensemble* entertained the crowd, bringing joy and heartfelt moments of hope for the future-as only the voices of children can do. In the end, all felt rewarded by the outpouring of generosity that led to the sponsorship of more Armenian children than ever before,



as well as the ever-increasing financial support for the AMAA's efforts to help those in need. □

### Charitable Hearts in CA Collect Money for Hurricane Victims

**O**ver the Labor Day weekend when the temperature was a record-breaking 100 degrees, Lori Agbabian (age 11) and Arman Agbabian (age 8) of San Francisco, CA felt a call to action. They squeezed 25 pounds of lemons to make homemade lemonade with cane sugar and set up a lemonade stand at Baker Beach on September 3 to raise money for relief efforts. Initially they were a little nervous, however soon they met with smiling faces and supportive comments from the public. From the lemonade sale they made \$371 to contribute to the AMAA's Natural Disaster Relief Fund for victims of the hurricanes. Their parents, AMAA Board member Bryan Agbabian and his wife Valina, matched their children's contribution bringing the total to \$742.

Thank you, Lori and Arman for your hard work, charitable hearts and your love to help those in need. Jesus said, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me." Matthew 31:46

Along with other donations, the AMAA sent these funds to the United Church of Christ to help the victims of the hurricanes through its Disaster Ministries. Mary Shaller Blaufuss, Team Leader UCC, Global Sharing Resources, in her note dated October 17, 2017 says: *On behalf of UCC Disaster Ministries and the people devastated by the 2017 hurricanes and other disasters, thank you. The solidarity*



Lori (right) and Arman Agbabian hand out free lemonade to people who donated money for Hurricane Harvey relief efforts.

and partnership of the Armenian Missionary Association of America means a great deal. Through this work, people know that they are not alone in their suffering. People can tangibly feel God's love embracing them and communities are empowered to recover and rebuild for a 'new normal' in their lives. It is a blessing to be part of this work with you. Peace. □

# Chicago Church Celebrates 100th Anniversary

By Rev. Jeremy Tovmassian, Pastor, Armenian Evangelical Church of Chicago

**O**n September 10, the Armenian Evangelical Church of Chicago held its Centennial Celebration Dinner at the Double Tree Hotel in Skokie, IL. For over a century, our church community has celebrated and proclaimed the grace of God that knows no bounds in Jesus Christ. The Good Shepherd has faithfully and graciously guided us through the mountains and valleys of life together. We look confidently toward one hundred more years of faithful Christian witness and vibrant ministry here in Chicago.

The honored guest speaker of the evening was Rev. Dr. Christine Chakoian, formerly of the Lake Forest Presbyterian Church. She is currently serving as Vice President of Seminary Advancement at the Pittsburgh Theological Seminary. Her message was powerful and moving and both encouraged the careful cultivation of our ancient Armenian Christian tradition, and challenged us to creatively reintroduce that rich tradition to the 21st century.

Rev. Jeremy Tovmassian presided over the evening as the Master of Ceremonies and at the close of the evening's celebrations, he recognized five women of the church for their devoted, faithful service to Christ's church. Mary York, Hermine Bayenderian, Anayis Kasper, Briska Ross and Doris Simonian were each thanked and honored for all that they have done for the Armenian Evangelical Church of Chicago.

We praise God for His many rich blessings! By His grace, we look forward to the many new opportunities He may open for us as we serve Him in the greater Chicago area.



Rev. Jeremy Tovmassian serves as Master of Ceremonies.



L to R: Mary York, Hermine Bayenderian, Anayis Kasper, Briska Ross and Doris Simonian are honored for their service.

## RA Ministry of Diaspora Presents Newly Published *The Young Family Bible*

**O**n November 14, a presentation of the newly published book *The Young Family Bible* was held at the RA Ministry of Diaspora. The Young Family Bibles were brought to Armenia to be distributed to Syrian-Armenian families. Present were Harout Nercessian, Representative of the Armenian Missionary Association of America in Armenia, and Rev. Hovhannes Hovsepian, Pastor of the Evangelical Church of Armenia in Yerevan, as well as the authors of the Armenian version of the book, Dr. Hrair Jebejian (the General Secretary of the Arabian Gulf Bible Society) and Dr. Arda Jebejian. Welcoming the guests, RA Minister of Diaspora Hranush Hakobyan highlighted the publication of the book and graciously mentioned: "I am glad that the Armenian Missionary Association is working actively. I am convinced that *The Young Family Bible* is an important means of Christian upbringing in the Armenian family."



## Haigazian University Board of Trustees Meets in Los Angeles



The semi-annual meeting of the Haigazian University Board of Trustees was held November 2-4 at the United Armenian Congregational Church in Los Angeles, CA. Haigazian University President Rev. Dr. Paul Haidostian and Board members from Lebanon and the United States attended the meeting to discuss the current state of affairs and future plans of the University.

## Appreciation Night Honors Students in Beirut, Lebanon



The five Armenian Evangelical Schools of Lebanon opened their doors early in October for the 2017-18 School Year for about 1,040 students. The Educational Council of the Union of the Armenian Evangelical Churches in the Near East organized a special event to honor all those students who successfully passed the Lebanese Government's administered Brevet and Baccalaureate exams. The event took place on Friday, November 3, at the Armenian Evangelical Central High School's Memorial Hall of Ashrafieh, Lebanon. We congratulate the students and wish them more achievements in their future endeavors.

## Meet Our Staff at AMAA

### Harout Nercessian, AMAA Representative in Armenia

Harout Nercessian was born to an Armenian Evangelical family in Beirut, Lebanon in 1958. Both his parents and two brothers were active in the First Armenian Evangelical Church in Beirut and Harout attended the First Armenian Evangelical College. In 1976, during the Lebanese civil war, Harout and his mother, Alice (Shnorhokian) emigrated to Canada where he studied electrical engineering at McGill University. Following graduation in 1982, he worked in the IT sector for 14 years, first as a software engineer and then as Manager of Quality Assurance.

Raised in a Christian family, Harout attended Sunday School and youth ministries in Lebanon during his childhood. At age 14, he had a spiritual experience and committed his life to Christ. In Montreal, he was very active in the First Armenian Evangelical Church, serving as Youth Leader and later as a Board member and Treasurer of the Church. During his university years, Harout was active in campus ministry.

After its independence, Harout traveled to Armenia and led youth camps in 1992 and 1995. In 1996, at the invitation of the late AMAA Executive Director, Rev. Dr. Movses Janbazian, Harout left his career in IT and moved to Armenia to serve as the AMAA Deputy Armenia Representative. For nine years he led the Christian Education ministries of AMAA Armenia. In 2005, Harout was appointed AMAA Armenia Operations Manager and, in 2011, AMAA Armenia Representative.

Harout is passionate about his Christian faith and service, and considers it an honor to serve God through the AMAA. He finds great satisfaction in seeing the lives of thousands of children and adults touched by the love of Christ.

Harout is also passionate about teaching life skills, including Emotional Intelligence, discovering and passionately pursuing one's life mission; and growing in one's personal maturity. With the support of the AMAA, he and his wife founded the "Live Your Dream Jinishian Center for Life Skills" in 2012. Harout is married to Salpi Badakian-Nercessian and father of four children.





## ՀԱՅԱՍՏԱՆ-ՍՊԻՇԻ 6-ՐԴ ՀԱՍՎՃՈՂՈՎ ՍԵՊԵՍԵՐԵՐ 18-20, 2017, ԵՐԵՒԱՆ

### Ապագայի Պահանջի Համապատասխան Դպրոցն ու Հայու Ինքնութիւնը

Պատ. Վեր. Դոկտ. Փոլ Հայտօսթեան, Նախագահ Հայկագեան Համալսարանի

Հայ Ինքնութեան զարգացումը կրնայ իրականանալ տան ու ընտանիքին մէջ, իսկ որոշ նպաստաւոր պարագաներու եւ երկիրներու մէջ՝ ամէնօրեայ դպրոցով, կամ զանազան ազգային հաստատութիւններով։ Կրնան գտնուիլի աւանդական թէ արդի միջոցներ եւս։ Բուն հարցը այն է թէ ինչպահի հայ պիտի ուղենք դաստիարակել ու պատրաստել ապագային համար։ Այդ մէկը պիտի ճշդէ կիրարկուելիք ուսումնա-դաստիարակչական ծրագիրը։ Այս իմաստով, հայ դպրոցը դէմ հանդիման կը գտնուի պահպանելու եւ զարգացնելու երկալի առաքելութեան։



Ա) Հայ դպրոցը շրջապատող այլ հայկական կառոյցներու հետ առնչելու կարիքին, եւ

Բ) Հայրենիքի տեղն ու դերը ճշդելու անհրաժեշտութեան։

Եկեք ընդունինք այն միտքը թէ ինքնութիւնը - գոնէ իր անձնական-ընկերային տեսանկիւննեն - կը կազմուի տան մէջ, հարազատներու հետ եւ մարդուն ապրած առաջին 15 տարիներու անձնական փորձառութիւններու եւ փոխազդեցութիւններու իրրեւ արդիւնք։ Ինքնութեան մէկ բաժինը կրնայ մնայ թարուն եւ կրնայ շարունակել իր զարգացումը։ Մինչ մարդ արարածը ծնած ըլլալով որպէս ազատ եւ անկայուն էակ, կրնայ նաև իր բոլոր տարիներուն մէջ կատարել ինքնութեան ազդող որոշ ընտրանքներ։ Կեանքի առաջին տարիներու դաստիարակութեան կշռով, սակայն, չկայ այլ ազդու միջոց քան մեր այսօրուան ճանչցած դպրոցը։

Վերջին գոնէ 200 տարիներուն ընթացքին կանոնաւոր եւ որակաւոր դպրոցը դարձաւ մարդակերտումի իմնական հաստատութիւն մը, եւ՝ մարդը իր օրերու լաւ դերակատարը դարձնելու առաքելութեան տէրը։

Ո՞րն է այն հարցումը որուն պատասխանը տալու պայքարին մէջ մնաց ու կը մնայ դպրոցը երկար դարերէ ի վեր։ Հարցումը հետեւեալն է. - Դպրոցը կեանքի իսկական պահանջներուն առնչելու հարցը։

Իսկ դպրոցներու իտէալական պահանջները ի՞նչ են արդեօր։

Ա.- Գիտութիւններու տիրապետում, հմտութիւններու զարգացում, իբր բարի մարդ ապրելու համոզումի գոյացում, կեանքի հոգեկան խորքը թափանցելու ծարաւի գոհացում, հաղորդակցելու վարժութիւն, եւ գիրով, գրականութեամբ, շինիչ սովորութիւններով, յստակ մեթոսներով եւ վստահելի հետեւողականութեամբ սերունդէ սերունդ մարդկայնութեան եւ քաղաքակրթութեան մշակում եւ նպաստում։

Բ.- Եղած են ու կան նաև որոշ տեսակի դպրոցներ, որոնք այս բոլոր պահանջներուն գուգահեռ նպատակներ կամ արժեքներ հետապնդած են ու կը հետապնդեն։ Այդ նպատակներն ու արժեքներն են. - պատկանելիութեան զգացումի ապահովութիւն, կեանքի մտաւոր, հոգեւոր, ֆիզիքական, ընկերային, քաղաքական մարզերու միջեւ հաւասարակշռութիւն, ծառայութեան, հաւատքի, զոհարերութեան, կամ ստեղծագործութեան հոգիի ներմուծում։

Գ.- Մեր հայկական սիմիորի դպրոցներու իրականութիւններուն մէջ վերոյիշեալ բոլոր նպատակներուն հետ միաձուլուած է նաև հայեցի դաստիարակութեան հարուստ հասկացութիւն մը ուր շեշտուած է լեզուն, մշակոյթը, պատմութիւնը, կրօնը եւ հայրենիքը։

Մինչ ես կը խօսիմ սփիւռքի դպրոցներուն մասին, հարկ է նշել թէ նոյնը պէտք է ակնկալուի նաեւ Հայաստանի դպրոցներէն:

Պէտք է հաստատեմ, որ կանոնաւոր կամ ամենօրեայ հայկական դպրոցը, իոն ուր սփիւռքի մէջ հնարաւոր է, բարձր աստիճանով յաջողած է իր բարդ առաքելութեանը մէջ 20-րդ դարու ընթացքին, անշուշտ տարբեր աստիճաններով, վերոյիշեալ բոլոր չափանիշերը միաւորեկու:

Ծանօթ է որ սփիւռքահայ դպրոցը Սուլիմայէն մինչեւ Իրան, Պոլիխէն մինչեւ Սիստանի, եւ Լիքանանէն մինչեւ Միացեալ Նահանգներ ինքզինք այսօր կը գտնէ վտանգի գօտիի մը մէջ, ապահովական կամ տնտեսական սպառնալիքի, մարդուժի անբաւարարութեան, արդիականացման պացքի երկշոտութեան, կամ առաքելութեան մէջ ցրուածութեան հետեւանքներով: Հարկ է աւելցնել որ դպրոցներուն մեծամասնութիւնը իրենց բոլոր՝ 70, 80, կամ 100 տարիները անցուցած են պայքարի հոգիով, եւ ոմանք կը շարունակեն նոյն այդ ուղիին մէջ:

Այսօր, սակայն, հայ դպրոցներուն կարեւոր մէկ մասը կը կառավարուի այժմէական պահանջներուն անհամապատասխան ուժով կամ միջոցներով, եւ չունի կարողականութիւնը՝ մրցելու իր շրջապատի առաջադէմ հաստատութիւններուն հետ:

Մէկ խօսքով, այն համայնքներուն եւ գաղութներուն մէջ ուր հայ դպրոցը հայանպաստ մարդակերտման եւ ինքնութեան ապահովման եւ կիլիկեան մշակութային աշխարհէն հոգի ու զիր փոխանցելու հսկայական գործ տարած էր, այսօր կ'ունենայ եւ վաղը պիտի արձանագրէ մեծ կորուստ: Նկատի առնենք որ դպրոց մը կամ անոր հովանաւորողը չէ կորսնցնողը, այլ՝ ընդհանրապէս հայ ինքնութեան դաշտը:

Այս խօսքերը զգացական աղաջանքներ չեն, այլ յատակ տուեալներու վրայ հիմնուած ախտաճանաչում:

Ուստի ի՞նչ ընել:

Առաջին՝ գիտակցին է, որ դպրոցները պարզապէս բաց պահելը առանց հայ մարդը լաւագոյն կերպով դաստիարակելու առաքելութեան եւ առանց նիւթական ու բարոյական աղբիւներու ապահովման՝ թոյլ նպատակ է, եւ անհեթեթ պայքար:

Երկրորդ՝ դպրոցները պահող կողմերը եթէ չկարենան իրենց շրջապատին մէջ զարգացնել հաստատ համոզում իրենց հաստատութեան առաքելութեան եւ ընդհանուր գիտութիւններու կողքին հայեցի դաստիարակութեան կարեւորութեան նկատմամբ, եւ եթէ չունենան իրենց շուրջ զիրենք շրջապատող կուր եւ ամուր համոզուած դեկավարութիւն, աշխատակազմ եւ ընկերային շրջանակ, այն ատեն անոնք մօտեցած կ'ըլլան հաստատութեան մայրամուտին:

Երրորդ՝ հայ դպրոցը պէտք է փոխադրէ իր գոյապայքարի դաշտը «քա՞ց պահել թէ՝ փակել» հարցէն դէպի նպատակներու եւ մասնայատուկ առաքելութեան մարզ: Բուն հարցումը պէտք է ըլլայ. «Վաղուան հայր ի՞նչպիսի մարդ պէտք է ըլլայ»: Այս հարցումը մասնագիտական խորհրդակցութեան կարօս է, բայց նաեւ՝ տեսիլիք, հայուն բարձրագոյն որակը եւ ինքնավստահ ինքնութիւնը ապահովող միտքի:

Հայ ըլլա եւ հայր դաստիարակել՝ ջանք եւ զիրութիւն պահանջող աշխատանք է: Ինքնարերաբար՝ «հայր հայուն», «հայր հայով», կամ ասոր նման լոզունգներ անցեալին կը պատկանին: Հոն ուր ընդունուած չէ այս իրականութիւնը՝ իոն այլեւս չի կրնար հայ դպրոց պահել եւ հայեցի դաստիարակութիւն մշակել: Առանց արդի եւ արթուն ռազմավարութեան եւ ծրագրի ու անշահախնդիր նույրումի, այսօրուան դպրոցները պիտի զգյատեւեն երկար:

Աշխարհայնացած սփիւռքին մէջ հին ժամանակներէ աւելի ընտրանքներ կատարելու հարց է հայեցի դաստիարակութիւնը: Վերջ ի վերջոյ կեսանքի ընթացքին եւ մարդոց ընտրանքներուն մէջ ինչը ինչով հաւասարակշռելու նիւթեն է ամենէն կարեւորը, ինչին նախապատութիւն տալը, առաջնահերթութեան ցանկը ի՞նչ արժէափերու հիմամբ գոյացնելը:

Լիքանանի մէջ այսօր հայ ծնողներուն կարեւոր մէկ տուկոսը հայերէնն ու հայերէնով տրուած դասերը ծանր, երկրորդական եւ անբահձակի թեռ կը սեպէն իրենց ու իրենց զաւակներուն վրայ: Ուրեմն կը կատարեն ընտրանք թէ ինչը բեռ պիտի սեպուի եւ ինչը՝ ոչ:

Կրթութիւնը կը նմանի սննդականոնի: Այն ինչ որ մեր մարմիններուն մէջ կը ներմուծուի՝ կը ճշդէ շատ քան:

Աշխարհը կը փոխուի կ'ըսենք: Կը փոխուի նաեւ դպրոցի ըմբռնումը, երկրի մը կամ աշխարհի կրթական համակարգը, ուրեմն նաեւ՝ դաստիարակողն ու դաստիարակութիւնը: Կայ ապագայի հայու կերպարն ու պահանջը: Կայ՝ հրամայականը դպրոցը կեանքի եւ ապագայի տեսիլիքի եւ խուալներու հէտ առնչելու կարեւոր նիւթը:

Ամփոփելով, անպայման պէտք է պատրաստուինք ապագայի համար: Ապագայ հայրենիքի, սփիւռքի, մարդկութեան: Թող այդ ապագային մէջ իր մրցունակ, կայուն ու բարի տեղը գտնէ Հայկական դպրոցը, որուն առաքելութեան յաջողութեան համար պարտինք տեսիլիք, հաւատրով ու յանձնառութեամբ քննականօրէն հարցադրել հայ դպրոցին եւ անոր ներքին ու արտաքին բաղադրիչներուն ապագայի արդիւնաւէտ զոյատեւումին լուրջ ինդիրները զործնապէս լուծել:



## ՀԱՅԿԱԿԱՆ ՄՇԱԿՈՅԹ ԱԲՈՂՋԱԿԱՆ ԿԵՎՆՔ ԵՒ ԾԱՐՈՒՆԱԿԱԿԱՆ ՈՒԹԵԱՆ ՀԻՄՔ

Պատ. Դոկտ. Հրայր Շեակեան

**Մ**շակոյթը կը վերլուծէ կեանքը կազմող շատ մը բնագաւառները, որոնք կ'առնչուին նոյն այդ հաւաքանութեան տեսադաշտերուն, մտահորիզոններուն եւ ըմբռնումներուն, եւ որ նաեւ կը ստեղծէ արժեք եւ սովորութիւն նոյնինքն այդ հաւաքականութեանը:

Եւ այս իմաստով, այս տեսադաշտերը եւ ըմբռնումները կը դառնան կեանքի ուղի տուեալ այդ հաւաքականութեան, եւ ինչ որ կը վերածուի ամբողջական մշակոյթի ընդուղումին, որուն մէջ կը պարփակուի գաղափար, կեցուածք, լեզու, վարուելակերպ, կազմակերպչական կառոյց բայց նաեւ արուեստի սովորութիւններ ինչպէս գրականութիւն, երգ, ճարտարապետութիւն եւայն:

Ահա թէ ինչն էր նաեւ որ որպէս հայ ժողովուրդ, մենք կորսնցուցինք Ցեղասպանութեան ժամանակ եւ ատկէ վերջ: Եթէ մէծ թիւլով մարդկային հոգի, աշխարհագրական հողատարածք եւ կատոյցներ, բայց նաեւ կեանքին մէջ մեզի իւրայատուկ այս արողական մշակոյթը: Աստիճան այսպէս կը բացատրէ պատահածը՝ Երբ հայկական հողը դատարկուեցաւ իր ժողովուրդին, անոր մշակութային բոլոր լծակները՝ դպրոց, վանք, արուեստի կոթող եւ պատմական վայրեր՝ կործանեցան Օսմաննեան կառավարութեան կողմէ: Մէկ տարուան մը ընթացքին հայր կորսնցուց իր երեք հազարամեա պատմութեան ժառանգը: Հայր կորսաւ պահել միայն այն, որ կու գար իր հաւաքական յուշերէն: Եւ յուշերուն մէջ կար իր լեզուն, բանաստեղծութիւնը, երգը եւ ողբերգական ճակատագիրը՝ իրեր հայուն եւ իրենց մնացած մշակոյթը:

Եւ այս հաւաքական յուշերուն մէջէն է, որ հայր վերստեղծեց իր ամբողջական մշակոյթը եւ կառչեցաւ անոր, որպէս ապրելու գրաւական եւ հիմք: Եւ այս ունի իր գիտական ենթահողը:

Ոչչըստ Ցովհաննէնան կը հաւատայ, թէ Ցեղասպանութիւնը հայուն համար դարձաւ ինքնութեան հաւատարմութեան պահպանումը: Եւ այս իմաստով ցեղասպանութիւնը նոյն հայուն տուաւ պատկանելիութեան գիտակցութիւնն, մշակութային վերածնունդ եւ պատմութեան շարունակականութիւն: Փիթր Պալարեան կ'ըսէ, թէ Ցեղասպանութիւնը կերտեց ու տակաւին՝ հայուն հաւաքական ինքնութիւնը: Ազգային, համազգային, կրօնական, գաղափարախիսուական, քաղաքական, ընկերա-տնտեսական եւ սերնդական տարբերութիւններով հանդերձ, Ցեղասպանութեան այս ինքնութիւնը դարձաւ ու կը կը դառնայ հասարակ յայտարար՝ միացնելով բոլորը: Ահա, թէ ինչու հայուն հայկական մշակոյթը՝ իր այս ամբողջական հասկացողութեան մէջէն, հայուն կը շնորհէ ոչ թէ միայն ամբողջական կեանքը բայց նաեւ շարունակականութեան հիմք:

Եւ սկսաւ հայուն շարունակականութեան այս կեանքը սփիտոքեան իր նոր «հայրենիքներուն» մէջէն եւ պայքարը իր ամբողջական մշակոյթի պահպանումին համար: Ցեղասպանութեաննէն անմիջապէս եւրո կազմուած հայկական սփիտոքեան գաղութները հայախոս էին: Անոնք ստեղծած էին կեթոներ, ուր փոքրիկ հայաստաններ շինելով իրենց կեանքերը կը տնօրինէին:

Նոյնը չէ պարագան այսօր:

Հայկական զաղութները շատ աւելի յարաբերութեան մէջ են իրենց ապրած տեղական մշակոյթներուն եւ մքնուորտներուն հետ: Եւ ասոր հակագրեցութիւններն են մայրենի լեզուի նահանջ, օտար դպրոց յանախել, խանճ ամուսնութիւններ ու տակախն ազգային եւ մշակութային արժեքներու այլազանութիւն եւ փոփոխութիւն:

Եւ հս պիտի բանալ մէկ այլ փակազիձ՝ ընդգծելով հակասութեան մէջ ապրող սփիտքահայու կեանքը: Սփիտքի մէջ ծնած հայր ախոհ դասուի հայ, թէ՝ տեղական երկրի հապատակ: Լիքանանցի հայկական ծագումով կա՞մ լիքանանահայ, կա՞մ հայ լիքանանեան հպատակութեամբ, կա՞մ լոկ լիքանանցի: Եւ հս արկայ է երկու մշակոյթներու պատկանելիութեան հիմնախոնդիրը եւ անոնց միջեւ հաւաքարակշռութիւն գտնելու հրամայականը:

Եթէ միջին արեւելեան զաղութներու պարագային տակալին հայերէն լեզուի պահպանումը բաւական է, նոյնը չէ պարագան այլ զաղութներու մէջ: Աթէնքի հայկական վարժարաններու հայերէնի ուսուցիչներուն հետ հանդիպումիս ընթացքին մտահոգութիւնը նոյնն էր: «Հազի դասարաննէն դուրս կուզան աշակերտները եւ տակալին դպրոցի բակին մէջ, արդէն յունարէն կը խօսին»: Դուէնոս Այրէսի հայկական մէկ վարժարանի մը տնօրինին հետ հանդիպումիս ընթացքին անսաւածական ըսաւ. «Պէտք է համոզուինք, թէ այլևս հայերէնը ախոհ սորվեցնել որպէս երկրորդական լեզու»:

Բայց քաջալերական երեւոյթ է եւ մինչեւ այսօր, թէ ինքնութեան, մշակոյթի եւ պահանջատիրութեան գործօնները տակալին տիրական են: Եթէ մէկ կողմէ կայ լեզուի նահանջը, բայց ինքնութեան կանքը տակալին արկայ է:

Եւ այս իրականութիւնը պիտի առնչել ներկայ համաշխարհայնացած աշխարհի կարգավիճակին եւ անոր դիմաց զօրաւոր կերպով հակադրուող տեղակայնացումը: Երբ մարդիկ ու հաւաքականութիւններ սկսած են տեսնել, թէ համաշխարհայնացած աշխարհին մէջ կը կորսնցնեն իրենց հարազատ պատմութիւնը, կ'ուզեն աւելիով կառչի իրենց ինքնութեան ու մշակութային արժեքներուն գիտակցութեան եւ այս որպէս ապահովութիւն իրենց անհատական ու



հաւաքական կեանքերուն համար: Այս իրականութիւնը սկսած է զարգացնել քաղաքական ինքնութեան հասկացողութիւնը տարբեր հաւաքականութիւններու մէջ ապրող փորբամանութիւններու համար: Եւ այս զարթնումները այսօր սկսած են շատ աւելիով դառնալ ապրող իրականութիւններ տարբեր հաւաքականութիւններու մէջ, ներառեալ նաև հայունը եւ ի մասնաւորի իր սփիտքեան իրավիճակին մէջ:

Ցեղասպանութեան հարիւր ամեակի ոգեկողումները աշխարհով մէկտեղ ստեղծեցին մեծ արյանութիւն: Եւ այս նոյնքան նաև երիտասարդ սերունդի մասնակցութեամբ եւ աշխուժ ներդրումով: Ան, որ կը խօսի հայերէն կտրուկ եւ կամ երեք: Հարիւր ամեակի կարգախօսը «Յիշել եւ Պահանջել» դարձաւ ինքնութեան եւ համապարփակ մշակոյթի հասկացողութեան մէջն վերանորոգումի խթան մը:

Բայց կայ նաև երկրորդ երեւոյթ մը:

Եւ այս հայրենիքի՝ Հայաստանի եւ Արցախի իրականութիւններն են: Սփիտքեան մէր ներկայ իրավիճակներուն մէջն Հայաստանը, որպէս հայրենի պետականութիւն եւ հող, այսօր կը սրսկէ հայկական ինքնազիտակցութիւն եւ կը հաստատէ, կը կապէ ու կ'արթնցնէ արմատի հասկացողութիւնը հայուն մէջ եւ այդ արմատին տուն տուող հողի եւ մշակոյթի գիտակցութիւնը:

Սանթիակոյի հայկական փոքր զադութի կարգ մը անդամներուն հետ հանդիպումս եղաւ քաջալերական: Խառն ամուսնութիւններու զաւակներ են, որոնք Հայաստանէն վերադարձէն ետք տեսած ու ապրած էին հայկական ինքնութեան ուժը, արժեքը եւ կարեւորութիւնը: Էմիլիան, որ մօրը կողմէն հայ է, ըսաւ. «Եթէ մէկը ինծի հարցնէ այսօր, թէ ուր կ'ապրիմ իրենց կ'ըսէմ, թէ Զիլի մէջ՝ բայց հայ են»: Էմիլիան այսօր հայերէն սկսած է սորվի:

1970-ական տարիներուն երբ աշակերտներ էինք Պայտագիր հայկական վարժարանի մէջ, Հայաստանէն յաճախակիօրէն կ'ունենայինք հայրենի արուեստագիտներու խումբք: Մեզ, որպէս աշակերտներ, կը տանիին հայրենի արուեստագիտներու երոյթներուն: Այդ արուեստագիտները՝ Ռայխան, Ռուբիկը, Պելլան, Սուտաննան, Մայեաթրո Ամիրիսաննեան ու տակալին: 1973-ին Արարատ Ֆութապոյի խումբը՝ Յովիանները, Լեւոնը, Արևադին, Ալիշան, Մարգարովիլ, Խորիկը ու տակալին: Այս արուեստագիտները եւ Ֆութապոյիստները մեզի համար եւ մէր պատանեկան կեանքերուն եւ հոգիներուն մէջ դարձան հերոսներ: Եւ հերոս ոչ միայն արուեստի ու ֆութապոյային աշխարհի մէջ, հապա ազգային ինքնութեան գիտակցութեան ու անոր արժեքին կառչելու անհրաժեշտութիւնը:

Հայ երգը, գեղանկարչութիւնը, պարը, մարզանը, կերակուրը, կենցաղը, ճարտարապետութիւնը կարելի չէ անջատել ամբողջական հայկական մշակութային արժեքներու հասկացողութեանէն: Պիտի նայի բոլորին, որպէս մէկ ամբողջութիւն եւ այդ ամբողջութեան հանդէպ կերտել գիտակցութիւն եւ այդ գիտակցութեան նկատմամբ հպարտութիւն: Եւ հպարտութիւնը նաև կու զայ մշակութային հերոսներով՝ Հայրենիքէն եւ Սփիտքէն, որոնք կը սրսկեն այս ինքնութեան գիտակցութիւնը:

Եւ հոս պիտի բանալ մէկ այլ փակազիծ՝ հայկական պատմա-մշակութային կոթողներու դերը եւ կարեւորութիւնը հայապահապանումի առաքելութեան մէջ: Ճիշդ չէ այդ բոլորը դնել պատութեան առանցքին եւ չարժեւորել անոնց հիմնական դերը այսօր ազգային-մշակութային ինքնութեան գիտակցութեան մէջ:

Եթէ ունինք պատմական կոթողներ Հայաստանի եւ Արցախի մէջ՝ մէր զոյց պետութիւններու հսկողութեան տակ, եւ որ իրաքանչիւր հայուն կը ներշնչէ իր ինքնութեան եւ պատմութեան հոլովոյթներու մէջն ստեղծուած հայկական քաղաքակրթութեան ինքնազիտակցութիւնը, բայց նաև կան հայկական կոթողներ այլ երկիրներու մէջ, որ վտանգուած են անյատացումի եւ այս մեծամասամբ դիտումնաւոր քաղաքականութեամբ:

Եւ այս կոթողներու անյատացումը ներկայ հայուն համար պիտի որակել, որպէս «կրկնակի սպանութիւն», ինչպէս հրեայ մտաւորական Էլի Ռայզը հայոց ցեղասպանութեան ժխտումը կը որակէ: Եւ կրկնակինի հասկացողութեան մէջ կայ նախ ֆիզիքականը, ուր այս պարագային պիտի համեմատել, որպէս մէկ քաղաքակրթութենէ մնացած կոթող մը, որ կը քանդուի եւ երկրորդ յիշատակը, ուր այդ քաղաքակրթութեան ձգած աւանդը եւ անոր նկատմամբ գիտակցութիւնը, որ կը վերանայ: Եւ հոս է, որ միջազգային քաղաքական եւ պատմա-մշակութային հիմնարկներու ուշադրութիւնը պէտք է կեղրոնացնել, թէ կարելի չէ համաշխարհային քաղաքակրթութեան մէջ իր բաժնը ունեցող հայկական յուշարձանները անյատանան: Այս անյատացումը կորուստ է հայկական իմաստով բայց նոյնքան նաև համաշխարհային քաղաքակրթութեանը:

Քանի մը մատնանշումներ եւ գործնական քայլեր՝

1. Հայկական Սփիտքը բարդ է, գունաւոր եւ այլազան ու տակալին մէկը միւսէն տարբեր: Սփիտքահայը՝ աշխարհով մէկտեղ, տարածուած է եւ նոյնանման չէ: Հայ է, բայց իրաքանչիւրը իր ապրած երկրին հայեցակետէն՝ տարբեր է: Տարբեր է բայց Օստար չէ: Եւ սփիտքահայը իր տարբերութիւններով՝ կենցաղային ու ապրեկաերպի ու տակալին իր ապրած երկրի պայմաններուն ու մթնոլորտին մէջն, պիտի վեր առնել եւ ոչ որպէս Օստար: Եւ պիտի նայի սփիտքահայուն իր տարբերութիւններուն մէջն, որոնք արժէ փորձել քոլ-քովի թերել, որպէս տարբեր նոյնութիւններ եւ ոչ որպէս Օստար: Եւ այս իմաստով նաև պիտի վերանայի, թէ ինչպէս պիտի ըլլայ սփիտքահայուն ամբողջական մշակոյթի պահպանումի հոլովոյթները՝ իրաքանչիւրը իր պարունակին մէջն:

2. Սփիտքեան մէր մշակութային այժմներու պահպանութեան մարտահրաւերները այսօր մեծ համեմատութեամբ նոյնանման են: Լեզուի պահպանում, քիստոնէական հաւատք, ինքնութիւն, գրականութիւն, արուեստ եւ պահանջատիրութիւն: Եւ մէր այս համահայկական հիմնահարցերը կարելի չէ, որ պարփակել զադութեան աշխարհագլուխական տուեալ սահմաններու մէջ միայն: Դէտք ունինք համասփիլութեան ուազմավարութեան մը, ուր նիւթական, մարդկային եւ կառուցային բոլոր կարողականութիւնները լաւապէս կարելի է ներմուծել: Եւ ինչ խօսք,

# Հունձքը Շատ Ե, Բայց Գործաւորները՝ Քիչ

«Հունձքը ի՞ բապէս շատ է, բայց մշակները՝ քիչ. որեմն Տէրո՛ շ աղերսեցէք, որ գործաւորներ ուղարկէ իր հունձքին:»  
(Ղուկաս 10:2)

Վեր. Շոգէֆ Կարապետեան\*

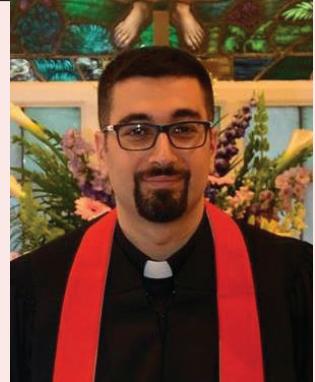
ամաշխարհային զարգացումներու մասին երբ խօսինք կամ մտածենք, ընդհանրապէս գիւղերը շատ նկատի չենք առներ կամ չենք յիշեր: Սակայն, սփիտքի մէջ, մանաւանդ հայ ազգին համար՝ Քէսապը եւ Անճարը այն երկու գիւղերն են որոնք ցնցող տպաւորութիւն կը թողուն եւ թողած են ամէն Հայ անհատի հոգիին մէջ: Հետեւաբար այս գիւղերը եւ անոնց մէջ գտնուող մշակոյթը, Քրիստոնէական կենցաղը եւ յարաւեւութիւնը, յոյս կը սփուն ամէն կողմ:

Չէ եղած ժամանակ երբ մեծ թիւով ապաշխարողներու պատճառով Աւետարանչական աշխատանքը իր կարեւորութիւնն ու անհրաժեշտութիւնը կորսնցուցած է: Այսօր նոյնքան խիստ կարեւոր է կորսուածը փրկելու եւ կարօտեալին հասնելու՝ որքան առաքեալներուն ժամանակ: Այս նկատի առնելով, Աստուծոյ Խօսքը մեզի կ'ուղիէ հետեւեալ մարտահրաւերը.- «Աստուծ այսօր հնձողներ կը դրէ՛ կորսուածները փրկելու. արդեօք մենք ալ անոնց պիտի միանա՞նք:»

Տէրը իւրաքանչիւրիս կ'ըսէ.- «Աղօթէ:» Ինչպէս որ առաքեալներուն թելաղրեց որ աղօթեն որ Աստուծ մշակներ մէջտեղ բերէ Իր ծրագիրները լրացնելու համար, նոյնպէ՞ մեզի՞ ալ նոյն թելաղրանքը ունի: Երբ տակաւին նո՞ր Յիսուսի այցելուներ մերժած էին Իր հրաւերը խկական Աստուծոյ ծառաներ ըլլալու եւ ձերբազատուելու իրենց աշխարհիկին կապող յարաբերութիւններէն, Տէրը կը հրաւիրէր իր հետեւորդները որ աղօթեն հոգեւոր գործիչներու բազմացման համար: Մենք ա՛ նոյնպէս կոչուած ենք աղօթելու մշակներու համար, որովհետեւ շատ են հաւատացեալները որոնք կապուած են աշխարհի հոգերով, եւ ասոնց պատճառով սանցուած են եւ արգիլուած իրենց Աստուծատուր առաքելութեանց մասնակցելու:

Առողջ եկեղեցւոյ նշաններէն մին այն է, երբ աւետարանչական շարժման համար, այսինքն՝ միսիոնարական աշխատանքին սիրոյն եռանդով կ'աղօթէ: Առողջ եկեղեցին կ'աղօթէ որ Տիրոջ մշակները կարենան ամէն տեղ ծառայել, ի խնդիր կորսուածներուն փրկութեան եւ կարօտեալներուն օգնութեան: Այս մէկը նկատի առնելով, մեր ընելիքը ի՞նչ է իրեւ հաւատացեալներ: Աստուծաջունչը մեզ կոչ կ'ուղիէ աղօթելու: Հետեւաբար, անհրաժեշտ է անդրադառնալ որ մեր կոչումն է, իրեւ Քրիստոնեաներ, հովիններու ու աւետարանչական աշխատանքին մշակներու թիւերուն բազմապատկման համար աղօթէ: Աստուծ մեզ կը հրաւիրէ աղօթելու որ առաւել խանդավառութիւն ըլլայ մեր եկեղեցւոյ շրջանակին մէջ, նոյնիսկ եթէ Տէրը առաջնորդէ՝ մեր թաղերուն մէջ: Խսկապէս, Տէրը ո՛չ միայն մեզի կոչ կ'ուղիէ աղօթելու, այլ՝ կը յիշեցնէ որ Ան այսօր արդէն հնձողներ կը դրէ՛ կորսուածները փրկելու. արդեօք մենք ալ անոնց պիտի միանա՞նք:

Այս բոլորով հանդերձ, Յիսուս միայն «Աղօթէ» ըսկով առաքեալներուն չի բաւարարուեցաւ, այլ՝ անոնց հրաւիրեց որ մանսնակցին իր առաքելութեան: Նոյն խօսքը մեզի՝ ալ կ'ուղիէ այսօր: Երբ մենք մեր կեանքը լուրջօրէն նույիրեցինք Տիրոջ, անմիջապէս ստացանք միսիոնարական, աւետարանչական առաքելութեան կոչ մը Իրմէ: Պէտք է անդրադառնալ, սակայն, որ այդ կոչը տարրեր չէ մեր հաւատքի կեանքի բնոյթէն: Հոգեւոր կեանքը ինքնին արդէն աւետարանչական աշխատանք կը պարունակէ:



Սիրելի քոյրեր եւ եղբայրներ Ի Քրիստոս, թող որ Յիսուսի կոչը մեր հոգիները ցնցէ որ՝ աշխատանքի մղուինք Իր թագաւորութեան համար: Անհաւատ մարդիկ ամէնուրեք կորսուած են: Գաղաքար չունի՞ն թէ՞ ինչ է հետեւանքը իրենց մեղքերուն – ո՞չ այս աշխարհին մէջ, եւ ո՞չ այս կեանքին յետոյ: Բայց մենք տեղեակ ենք ասոնցմէ: Գիտենք որ Տիրոց նուիրուած կեանքը՝ կարօտեալին հասնելով, տկարացածին ձեռքերը բարձրացնելով, անսունին սուն հայթայթելով, ու չունեւորին զաւակները դպրոց տեղաւորելով պիտի վարձատրուի՛ Աստուծմէ թէ՛ այս եւ թէ՛ յաջորդ կեանքին մէջ: Գիտենք որ դպրոցներ, եկեղեցիներ ու այլ օգտակար շենքեր նորոգելու կամ կառուցելու աշխատանքը կը վարձատրուի ո՞չ միայն անմիջական դրական փոփոխութիւնները տեսնելով մեր հայրենակիցներուն կեանքին մէջ, այլ՝ նաև մե՛ր հոգեւոր կեանքին մէջ, մեր ներսիդին կերտելով առատածենութեան ու ծառայասիրութեան հոգի, ինչպէս նաև Տիրոց թագաւորութեան բարգաւաճման ուրախութիւնը:

Հետեւաբար, որքան ալ կարեւոր է աղօթելը, նոյնքան կարեւոր է քայլ նետելը այդ նոյն հաւատքէն ու աղօթքներէն մղուած: Դարձեալ յիշենք որ՝ Յիսուս միայն «Աղօթէ՛» ըսելով առաքեալներուն չի բաւարարուեցաւ, այլ՝ անոնց հրաւիրեց որ մանսնակցին Իր առաքելութեան: Նոյն խօսքը մեզի՛ ալ կ'ուղղէ այսօր: Աստուած այսօր հնձողներ կը դրկէ՝ կորսուածները փրկելու. արդեօր մենք ալ անոնց պիտի միանա՞նք:

Թող որ Հայ Աւետարանչական Ընկերակցութեան հարիւրամեակի սեմին բոլորս ալ վերանորոգենք մեր հոգեւոր կեղոնացումն ու ծառայելու եռանդը, որպէսզի աղօթենք եւ մասնակցինք Տիրոց աշխատանքին, ինչպէս առաքեալները զացին եւ Տիրոց մշակները եղան: □

\* Վեր. Ժողբէֆ Կարապետեան հովիւն է Պէմոնթի (Մէսէչուսէց) Առաջին Հայ Եկեղեցիին: Այս պատգամը քարոզուած է Կիրակի, 22 Հոկտեմբեր 2017-ին, Բըրէմբսի (Նիւ Ճըրզի) Հայ Երիցական Եկեղեցիին մէջ, Ամերիկայի Հայ Աւետարանչական Ըսկերակցութեան 98րդ Տարեժողովին նուիրուած Պաշտամունքին:

## Տարունակութիւն էջ 38-էն... Դոկտ. Հրայր Ճեպէճեան

որ ներկայի տեղեկատուութեան աշխարհի ու ընկերային համացանցերու լաւապէս օգտագործումը կրնայ մեծապէս օգնել մեր բոլոր ուժերու եւ կարողականութիւններու օգտագործումի եւ համադրումի աշխատանքներուն մէջ:

3. Աւելի զգոյշ պիտի ըլլանք զաղութքներու եւ անոնց ազգային եւ մշակութային կեանքի շարունակականութեան ի իմսիիր: Ծիշդ չէ առագ վճիռներ արձակել այս կամ այն զաղութի եւ կամ այս կամ այն ազգային, կրթական ու մշակութային հաստատութիւններու նկատմամբ: Պիտի չմոռնանք, թէ սփիւրքեան կեանքին մէջ հայապահապանումի մեծ պատերազմին մէջ ենք եւ մեր ազգային մշակութային արժէքներու ինքնազիտակցութիւնը առաջնահերթ խնդիրներ են եւ անոր համար ամէն տեսակի աշխատանք անհրաժեշտ է եւ այդ կ'ենթադրէ մեծ զինուածութիւն: Նոր տեսիլքը եւ աշխատանքային ծրագիրը պէտք է եւ անհրաժեշտ է զայն կերտել ծառայելու համար հայապահպանումի մեծ տեսլականին:

4. Հայաստանը եւ Արցախը այսօր շատ կարեւոր միջէ ուժեր են ափիւրքեան մեր կեանքերուն համար: Հայաստան-Արցախ-Սփիւրք այսօր շատ աւելի լաւ գօտեապնդուած են իրարու հետ եւ շատ աւելի լաւ հասկցած են զիրաք: Եւ այս իմաստով պէտք է նայի, թէ ինչպէս մեր այս երեք ծակները պէտք է լաւապէս համադրել, որպէսզի հայուն ամբողջական մշակույթը դառնայ վերանորոգող միջէ ուժ, եւ ուր պիտի ապահովուի հայուն կեանքի շարունակականութեան գործնկացքը:

## Օգտագործողած Աղքաղիներ

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## Dicran Kassouny Publishes 100 Years Strong: The Armenian Genocide in Posters 1915-2015

Los Angeles-based art director and first-time author Dicran Y. Kassouny has published an elegant and important volume, *100 Years Strong: The Armenian Genocide in Posters 1915-2015*. The book is a visual compilation and analysis of Armenian Genocide and post-Genocide era posters produced in the United States and Great Britain in the 1910s and 1920s, and by Diaspora Armenian organizations starting in the 1970s through 2015.

Kassouny showcases close to 90 Genocide posters, some never-before-seen, categorizing them chronologically under four headings: "Near East Relief and Foreign Charity," "National Identity," "Struggle and Sacrifice," and "Commemoration and Recognition." The book includes a comprehensive "Instead of a Forward" section, titled "The Evolution of the Armenian Question," penned by Kassouny's father, Yervant H. Kassouny, Ph.D. The article provides a lucid narrative of the political, geopolitical, social, and economic dimensions of the injustices inflicted on the Armenian nation since the 19<sup>th</sup> century.

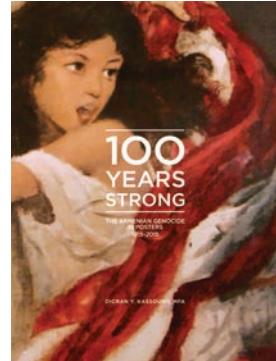
Under the heading "Near East Relief and Foreign Charity," Kassouny discusses the importance of the posters produced by the American Near East Relief Committee and by the British Lord Mayor's Fund in collecting charitable funds in support of the stricken victims of the Near East during and after World War I. In doing so, the posters bear witness to the brutal atrocities committed against the native Armenian population of the region, which endured genocide, famine, and forced deportations. They

also enrich our knowledge of the massive international humanitarian and charitable efforts that, at the time, succeeded in raising close to \$117 million in U.S. humanitarian assistance to the region, while the Lord Mayor's Fund raised tens of thousands of British pounds.

Not unlike the American and European Genocide posters, the posters produced in different corners of the Armenian Diaspora, such as in the Armenian communities of Lebanon, Iran, Canada, Cyprus, and the United States, drew attention to the calamity with the aim of commemorating the memory of the victims, mourning the loss of homeland, demanding justice, reparations and the return of the homeland, appealing to the world for justice and recognition, and recognizing the heroes of the armed struggle for justice.

Kassouny's *100 Years Strong* is a fitting and visually rich tribute to the victims and survivors of the Armenian Genocide. Its collection of historically important posters marks the different stages of the ongoing development of the Armenian nation, in particular, the growth of its diaspora since the tragedy that befell the nation 100 years ago.

*100 Years Strong: The Armenian Genocide in Posters 1915-2015* is available at the AMAA Bookstore. Price: \$45.00 plus shipping and handling. Item #382CO. To order a copy, please fill out the Book Order Form on page 42.



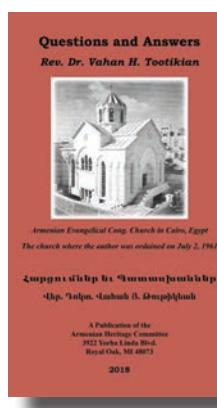
## Rev. Dr. Vahan H. Tootikian's 40th Book is Released *Questions and Answers/Hartsoumnér yév Badashkannér* By Rev. Dr. Vahan H. Tootikian

Reviewed by Rev. Dr. Peter B. Doghramji

Rev. Dr. Vahan H. Tootikian is a well-known prolific writer. This is his fortieth volume which, unlike all others, is unique in style and content.

The style is Socratic, with questions and answers, as the title suggests. The reader is drawn into the discussion by the question each chapter raises - "Are You A Rich Fool?" Actually the questions are already imbedded in the mind of the reader. Unlike sermons, lectures, or articles that start with the answers, Dr. Tootikian first asks the question and then invites the reader to participate in the conversation. Socrates taught that truth is not mono-logical, superimposed by the teacher, but dialogical, explored by teacher and disciple alike in the form of a dialogue. We see the same style used by Jesus himself. In some church traditions the dialogue is set in the form of a catechism where questions and answers are doctrinal. This book may also serve that purpose as a text book for adult Sunday School classes, both old and young.

As for content, "Questions and Answers" covers a wide variety of subjects such as Armenian history (heritage) and culture,



politics, ethics ("Fifth Gospel"), church life, including a resource for worship and theology.

The book is lucid and easy to read, but not so easy to digest. It is not meant to be read in one sitting, like a novel. The reader, preferably in the company of others, has to struggle with the existential questions that challenge one's faith and moral conduct.

The book has one major "shortcoming": it should have been published seventy years ago when I first enrolled in the seminary. I learned a great deal as I read about wisdom, love, hope, and even touching.

I admire Dr. Tootikian for utilizing the right appellation for the Armenian Evangelical Unions in the Near East, France and North America, namely, "The Armenian Evangelical CHURCH," not a "Union of Churches." As the Executive Director of the Armenian Evangelical World Council, Dr. Tootikian has a very significant perspective on the nature of the Church. *To obtain a copy you may contact Armenian Heritage Committee, 3922 Yorba Linda Blvd. Royal Oak, MI 48073. Pages 160. Hardcover. \$30.00 postage included.*

## BOOKS

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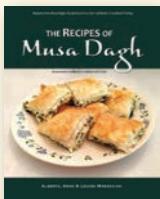
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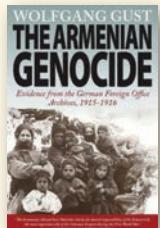
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*An Armenian Cookbook in a Dialect of its Own*  
 by Alberta, Anna and Louisa Magzarian  
 Item # 364CO - Price: \$19.50



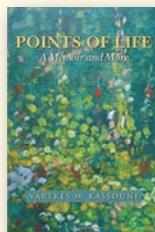
**A Century of Armenian Protestantism 1846-1946**  
 (Second Printing)  
*The author recounts the history of the Armenian Evangelical movement from its beginning to 1946.*  
 by Leon Arpee  
 Item # 365 - Price: \$20.00



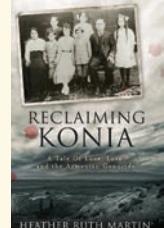
**A History of Armenian Christianity (Second printing)**  
*A fairly objective overview of the Christian pilgrimage of the Armenian people throughout the centuries.*  
 by Leon Arpee  
 Item # 366 - Price: \$30.00



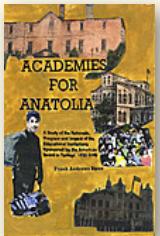
**The Armenian Genocide**  
*Evidence from the German Foreign Office Archives, 1915-1916*  
 Compiled and edited by Wolfgang Gust  
 Item # 349 - Price: \$75.00



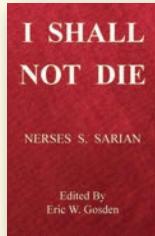
**Points of Life**  
*The story of a thoughtful Pastor who experiences life's positive and negative encounters and considers their impact on his life and ministry.*  
 by Rev. Dr. Vartkess Kassouni  
 Item #381 - Price: \$15.00



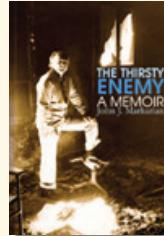
**Reclaiming Konia**  
*A tale of love, loss and the Armenian Genocide – based on the true story of Melkon Jenanyan.*  
 By Heather Ruth Martin  
 Item # 376CO - Price: \$14.99



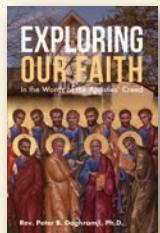
**Academies for Anatolia**  
*A Study of the Rationale, Program, and Impact of the Educational Institutions Sponsored by the American Board in Turkey, 1830-2005*  
 by Frank A. Stone  
 Item # 325 - Price \$39.99



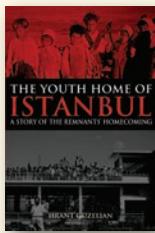
**I Shall Not Die**  
*A Tribute to the Faithfulness of God. The personal accounts of Rev. Sarian's survival story during the Armenian Genocide.*  
 By Rev. Nerses Sarian  
 Edited by Eric W. Gosden  
 Item # 347 - Price: \$12.00



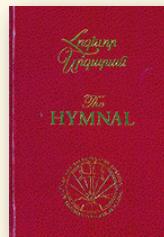
**The Thirsty Enemy**  
*- A Memoir*  
 Dr. Markarian's (founding President of Haigazian University) and his wife's adventurous living in Lebanon during the Civil War Years.  
 Rev. Dr. John Markarian  
 Item # 335 - Price: \$15.00



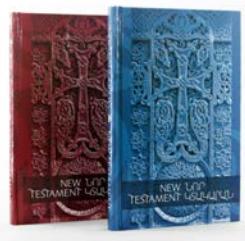
**Exploring Our Faith:**  
*In the Words of the Apostles' Creed*  
 By Rev. Dr. Peter Doghramji  
 Item # 358 - Price: \$10.00



**The Youth Home of Istanbul: A Story of the Remnants' Homecoming.**  
 By Hrant Guzelian  
 Item # 357- Price: \$20.00



**The Hymnal (Hokeyor Yerkaran)**  
*Հոգեւոր Երպարան*  
 Bilingual Hymns  
 Item # 353 - Price: \$30.00



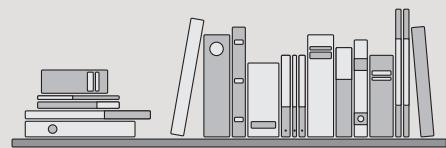
### Available from AMAA Bookstore

Armenian English diglot New Testaments Published by the American Bible Society - in western Armenian and Today's English Version. The book is light to carry and comes in two colors, burgundy or blue. With every purchase, US \$1 will be donated to AMAA's "SHOGH" Community based educational Day Centers in Armenia and Artsakh. To order your copy please fill out the Book Order Form on page 42. Price \$15.00 plus shipping and handling. Item No. 508.

## Ճնշուակալութեամբ Սսացալը Received With Thanks

**The AMAA acknowledges with gratitude receipt of the following new publications**

**Voices of Silence - Pilgrimage to Western Armenia, Cilicia and Cappadocia** by Garbis Der-Yeghiayan  
**The Synaxis Gospel - Readings and Commentary - Volume I & II** by Glyssie Mills Berberian



Միրելի Ապտուլեան ընտանիք եւ բարեկամներ,

Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան անունով եւ անհատապէս կու գամ ողջունել տասնամեակներու կողակից, հայր, մեծ հայր, եղբայր եւ բարեկամ, Տոքը. Միսակ Ապտուլեանի անզուգական, աստուածաբարոյ, օրինակելի եւ երջանկաբեր կեանքի աստուածային պարզեւը:

Մարդկային սահմանումներու ոլորտին մէջ համեստութեան, խոնարհութեան եւ պարզութեան հոմանիշ Միսակը եզակի անհատականութեան տէր զաւակն է Աստուծոյ: Անոր աչքին առջեւ, Միսակ կը հսկայանայ ցուցաբերելով իր ստեղծագործութեան բարի ըլլալու կատարեալ խորհրդանիշը:

Եթէ երբէք հենինակած «Դրախտային Քեսապը» ստեղծագործութեանս մէջ նկարագրած քեսապցիի կատարեալ նախատիպարը փնտրեմ, ենթագիտակցութեանս մէջ անպայման Միսակը ի մտի ունեցած ըլալու եմ: Եւ Ահաւասիկ՝

«Իր լուսաշող գիւղերու զաւակի վայել պարզ համեստութեամբ,  
Անոր մշտահոս ջինջ աղբիւրներու մաքրութեան հասնող անբասիր սրտով,  
Անոր սարերու լանջքերուն վրայ հաստատուն կառչած ժայռերու նման պողպատեայ կամքով,  
Անոր ծորերուն մէջ ծիլ տնկած մայրիներու նման մշտադալար,  
Անոր բերբի դաշտերուն եւ պտղատու ծաներուն նման արգասաբեր,  
Անոր պայքարի եւ դիմադրութեան ատակ եղող զաւակներու պէս քաջարի,  
Անոր լեռներու երկնասլաց զագաթներուն նման աստուածամերձ:»

Ահաւասիկ՝ Միսակը: Եզակիներու եզակին որու պյողպատեայ կուրծքին տակ աննման, անսահման եւ անպարագիծ սիրու մը զետեղած է Աստուած, օրինութեան աղբիւր մը լլալու ծանօթին կամ անծանօթին, տկարին կամ զօրաւորին, փոքրին թէ չափահասին, առողջին թէ հիւանդին, սեւին կամ սպիտակին:

Միսակը ընկեր է եւ բարեկամ, եղբայր եւ գործակից: Բարիի՝ գործակից, անխոնչ ծառայող եւ անզուսայ նուիրող՝ իր տաղանդը, թշշկելու մասնագիտութիւնը, քսակը եւ ծառայութեան բխրուն ոգին՝ եկեղեցւոյ եւ դպրոցին, ազգին թէ հայրենիքին:

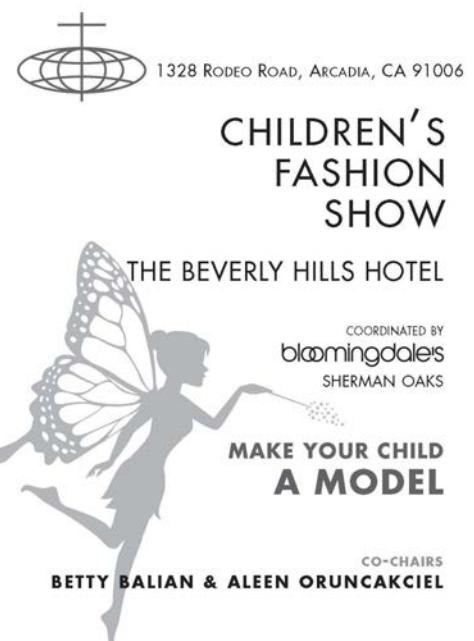
Սզալ Միսակը՝ անհեթեթ է: Փառք Աստուծոյ իր պայծառ եւ լուսաշող կեանքին համար:

Սզալ՝ մենք զգմեզ գուցէ, եւ միսիթարուիլ իր օրինակին հետեւելու անխոնչ տենչանքով:

Յտեսութիւն՝ սիրելի Միսակ:

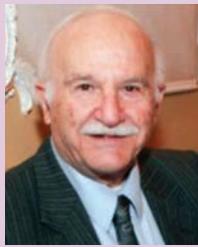
Հողը՝ թեթեւ զայ վրադ:

Զաւէն Խանճեան  
Գործադիր Տնօրին Ամերիկայի Հայ Աւետարանչական Ընկերակցութեան  
Նոյեմբեր 18, 2017



## Misak Abdulian, M.D.

Misak Abdulian passed away in Los Angeles, CA on November 7, 2017 at the age of 83. Born in Kessab, Syria on June 23, 1934, the seventh child of Hovhannes Abdulian and Martha Churukian Abdulian,



Misak was raised and nurtured in a loving, Christian home with his two sisters, Araxie and Mary, and five brothers, Hagop Jack, Daniel, Vahe, Vasken and Hrair. Home, church and school filled his happy days and the simple village life that was precious to him. Misak attended the Kessab Armenian Evangelical School and the American Boys' School in Latakia. He continued his education at Aleppo College for his freshman and sophomore years, after which he attended the American University of Beirut (AUB) in Lebanon where he received his Bachelor's Degree.

In 1958, Misak was accepted to the Medical School at AUB and graduated in 1962 as a Medical Doctor. He began his residency in Obstetrics and Gynecology at the Chicago Lying Inn Hospital. After one year in Chicago, he decided to switch specialties and moved to Kentucky to begin a residency in Urology at the University of Kentucky Hospital. After completing his residency, he joined the U.S. Army and became a citizen of the United States. After 6 weeks of basic training at Fort Sam in Houston, Texas, Misak was sent to Japan to a large army base hospital during the Vietnam War, where he treated and cared for wounded soldiers for 26 months. He was the only urologist for the military hospital.

In 1970, Misak joined a large urology group in Los Angeles that serviced many hospitals in the greater Los Angeles area. In 1986, he established his own private practice in Burbank and Hollywood and in later years, Misak continued practicing at Hollywood Presbyterian until his retirement in 2015.

On January 24, 1975, Misak married Hourig Khanjian from Beirut, Lebanon and were blessed with two children, Mari Tamar and Michael Hovig, who both entered the medical field. He loved the church and attended UACC regularly, every Sunday, serving as a Trustee of the Church.

Misak was always very active in the Armenian community and with other volunteer organizations. He was active in the Kessab Educational Association serving as Chairman and committee member and served as a physician at Camp Kessab. He was one of the founding members of the Armenian American Medical Society of California and served as its Chairman and Board member, providing advice, encouragement and support to new

young physicians. Misak was also a founding member of the Merdinian Armenian School and was involved in the activities of the School Board. He was active on numerous hospital boards and was honored in many ways for his work.

A devoted physician, he enjoyed reading, gardening and going hunting with his dear Kessabtzi friends. He took great pleasure in his Saturday morning breakfasts with treasured friends, a tradition they kept for over 30 years. He had a talent for telling funny stories and jokes which would bring a smile to everyone's face and lighten the atmosphere.

Misak is survived by his wife of 42 years, Hourig; his daughter Mari Tamar and her husband Leif; his son Michael Hovig, his wife Sylvia and granddaughters Alene and Alexia; his brothers Daniel and Vasken; sisters-in-law, brothers-in-law, nieces, nephews and cousins. □

## Silva Hasserjian Bedirian

Silva Hasserjian Bedirian, an active member of the Armenian Evangelical Church of Toronto, ON, Canada, passed away peacefully on September 13, 2017 due to a brain aneurysm, with her loving husband by her side.

Silva was born in Aleppo, Syria on March 11, 1948 to Krikor and Antoinette Hasserjian, the second of five siblings. From a young age she committed herself to the Lord and His church, serving in various positions from Sunday School teacher to youth group leader within the Armenian Evangelical Emmanuel Church of Aleppo, Syria. She was a hard worker, always helping her mother with her needlework and sewing business. Her love of teaching was evident through the testimonies of her many students from the Armenian Evangelical Bethel School as well as Emmanuel School of Aleppo, as she instilled in them the Armenian language.

In 1983 she married Movses Bedirian in Toronto and were soon blessed with two daughters, Tamar and Sevan. She also continued to exercise her gift of teaching to countless kindergarten students at the AGBU Zaroukian School. She continued to serve within the Armenian Evangelical Church of Toronto as a council member, and a dedicated member in the Ladies' Auxiliary for many years.

Silva was a devoted wife for 34 years and a sacrificial mother to her children Greg and Tamar Dekirmenjian and Simon and Sevan Marachlian. Her joy was especially evident when making reference to her grandchildren

– Andreas, Nareg, and Simon Haig Jr. Her hospitality had no measure and was known to host many gatherings, always preparing an abundant feast for her guests. She touched the lives of so many people with her tender heart, smile, and caring spirit. Even though she was battling sickness for the past couple of years and was going through hard and testing days, when asked how she was doing, a gentle "praise God" would always come out of her mouth.

A funeral service was held on September 18 at the Armenian Evangelical Church of Toronto, followed by the interment at York Cemetery. □

## Hourig Toukhanian Jacobs

Hourig Toukhanian Jacobs, one of the strong pillars of the Armenian Congregational Church of Greater Detroit, passed away on September 8, 2017 in Michigan.



Hourig was born in Beirut, Lebanon on August 12, 1947. She attended Nshan Palanjian High School where one of her favorite activities was playing basketball. Her team became the national champions of Lebanon and went on to compete internationally in Budapest, Hungary.

She immigrated to Detroit, MI with her family in 1966 and studied Foreign Language Education at Wayne State University, majoring in French and Spanish. In 1968 she married Robert Jacobs and together they built a Christian home and were blessed with four children.

Hourig enjoyed teaching foreign languages, teaching the Armenian language at the ARS Day School, and offering private Armenian language classes for adults. She also wrote a beginner's Armenian language textbook.

Hourig was a member of the Armenian Congregational Church since 1976 and served the Church in many capacities. She was a Deaconess and a Christian educator for more than 40 years. As a well versed Bible student, she served as Church School Superintendent for many decades.

God richly endowed Hourig with a good intellect and organizational skills. She was a highly versatile and multi-talented person. An articulate, humble and graceful Christian lady, she radiated an inner strength that touched everyone she met.

Hourig is survived by her husband Robert, children Carl (Melanie), Cathy (Leo) Brito, Seta Sanchez and Jennifer (Mike) Mullen, seven grandchildren, three siblings and many nieces and nephews.

Hourig is now in the arms of her loving Father and is enjoying the presence of her beloved Jesus. Although we celebrate her union with God, her gentle and loving soul will be sorely missed by all who knew her.

Funeral services were held October 7 at the Armenian Congregational Church of Greater Detroit. □

## Vartan Jambazian

Vartan Jambazian of Thousand Oaks, CA passed away on October 2, 2017 after a very short hospitalization. He was 85.

Born in Musa Dagh, Bitias on February 4, 1932, he was the youngest of three children born to Movses and Loussaper Jambazian. The Jambazians, along with other Musa Dagh Armenians, came to Lebanon and settled in Anjar. Vartan grew up in Anjar as a happy young boy, an athlete, a hiker, a youth leader and teacher.

Vartan studied at the American University of Beirut as an engineering student and later came to the United States to continue his education settling in the Los Angeles area. He worked in electronics, entrepreneurship, defense and business ventures.

His goal in life was God first, others next and himself last. Vartan and his wife Angel started the Armenian Christian Fellowship group in Thousand Oaks to promote his goals that lasted for many years. With his wife he also established the Armenia Scholarship Fund through the AMAA to help Armenian students in Armenia continue their higher education.

Vartan is survived by his wife Angel, daughter Pera, daughter Petra and her husband Chris Rowell and their two sons Matthew and Jeremy.

A memorial service was held at the United Methodist Church of Thousand Oaks on November 25. □

## Khoren Nalbandian

Khoren Nalbandian, born December 25, 1938 in Aleppo, Syria, passed away on October 16, 2017 in Tenafly, NJ.

Son of John and Araxie Nalbandian, he was raised in Aleppo, and started high school at Aleppo College and graduated from Karen Yeppe Jemaran. He attended and graduated from the State University of Damascus with a Bachelor's degree in pharmacy and pharmaceutical chemistry. In 1965 he moved



to Beirut, Lebanon where he received his pharmacy license through the American University of Beirut.

During this time, he met and taught with who would become his life partner, Seta Loshkajian. He started his professional career teaching biology and chemistry at several Armenian institutions including Armenian Evangelical College and Khanamirian College as a part-time professor. Concurrently he became Pharmacist-in-Charge and later the Director at the Armenian National Sanatorium of Lebanon until 1972, when his life would take its next turn and he would marry Seta and start family life.

After a few initial years of uncertainty between life in Lebanon and the possibility of a better and safer life in the United States, he settled his family in Tenafly, NJ. Besides his family, the jewel in his crown was Junction Drugs, a struggling business he and Seta bought in 1983 which grew to be a community favorite in the Bergen County area. Because of his unique knowledge of so many languages, and his expertise and love for his profession, the store was able to cater to so many different people from all walks of life and prosper. Although the pharmacy was a full-time commitment, he kept a full-time job at NYU Medical Center for 30 years. Sometimes working 100 hours a week, including weekends and holidays, always with a smile that lit up any room, he had an indomitable work ethic. Ironically, he passed away at the hospital where he was the Senior Pharmacist for so many years.

Khoren, a generous and community serving man, was one of the founders of the Armenian American Health Professionals Organization, a Board member for the last 30 years of the Armenian Medical Fund, a major sponsor of the Armenian Sanatorium of Lebanon (the Azounieh Hospital), and a Board member of the Armenian Rehabilitation and Nursing Home of Emerson, NJ. Khoren was also involved with the AMAA's scholarship committee, was a Trustee of the Armenian Presbyterian Church of Paramus, and a Board member of the Hovnanian Armenian School.

He is survived by his beloved wife Seta, an AMAA Board member, a son, Alex, his daughter Maria Nalbandian-Cafasso and her husband David, grandchildren Ani and Raffi, and many nieces, nephews and friends. He also leaves behind a sister, Marie Minassian, and was preceded in death by his brother, Stepan.

Funeral services were held at the Armenian Presbyterian Church of Paramus, NJ on October 19, followed by interment at Brookside Cemetery in Englewood, NJ. The family has requested that donations be directed in Khoren's memory to the Armenian Presbyterian Church or the Armenian Missionary Association of America. □

## Mary Sourenian Talento

Mary Sourenian Talento passed away on September 1, 2017 at the age of 90 in Media, PA.



The youngest of three daughters born to Asadour and Gaderina Sourenian, Mary grew up on Rodman Street in West Philadelphia's Armenian neighborhood with her two sisters Victoria and Lydia. Family was everything to Mary; she and her husband Joseph were married for over 56 years raising their two sons in Media, PA close to her sisters, cousins, and all their children. Everyone looked forward to seeing "Aunt Mary" and she was respected, loved, and appreciated by those who knew her kindness, generosity, faith, and selfless disposition.

She is survived by her two sons, Joseph Jr. and David, her daughter-in-law Cheryl, and her beloved grandchildren Suzanna and Michael Talento. Services were held September 6 and she is buried at Media Cemetery with her husband Joseph Talento Sr. who died in January 2015.

Mary founded two ongoing charity funds with the Armenian Missionary Association of America (AMAA). The family asks that donations be made to the Joseph L. and Mary Sourenian Talento Fund at the AMAA. □

**The AMAA Board of Directors and the staff wish to extend their heartfelt condolences to the families of the following deceased friends.**

**Meline Shnorhokian**  
Pasadena, CA

**Rosa Steele**  
Woodcliff Lake, NJ

"Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

**Revelation 14:13 (NIV)**





CHRISTMAS  
JOY PACKAGES

# The Armenian Missionary Association of America

Invites You to Bring

## CHRISTMAS JOY

to Our Children in Armenia & Artsakh

Since the early 1990s, the AMAA and the Evangelical Church of Armenia have organized annual Christmas Programs in over 30 towns in Armenia and Artsakh to share God's love and bring Christmas joy to thousands of children. Specially-made Christmas packages are distributed by 'Santa Claus' leaving everyone smiling and with the indelible mark of the joy of Christmas in their hearts! Your generous donations will help us continue this special ministry to our children in the Homeland.

**YES, I WOULD LIKE TO HELP PROVIDE A BLESSED CHRISTMAS FOR CHILDREN IN NEED.**

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Make check payable to: Armenian Missionary Association of America, memo: Christmas Joy. Mail to: 31 W. Century Road, Paramus, NJ 07652 or make a secure donation online at [www.amaa.org](http://www.amaa.org)



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A Meeting of Armenian Evangelical Churches in Aintab, 1892 (From AMAA Archives)